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ARISTOPHANES

WITH THE ENGLISH TRANSLATION OF
BENJAMIN BICKLEY ROGERS

M A , D I I T T , BARRISTER-AT-LAW
SOMETIME FELLOW OF WADHAM COLLEGE, OXFORD

IN THREE VOLUMES

I

THE ACHARNIANS
THE CLOUDS

THE KNIGHTS
THE WASPS



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PREFACE

By the assistance of Messrs G Bell & Sons the Editors are enabled to include in the Library the famous version of Aristophanes made by Dr Rogers. His complete edition with its full Introductions, Notes, and Appendices, will remain indispensable to large libraries and scholars, but it is hoped that the present edition will make his work more accessible to the general reader.

Introductions and explanatory notes have been added by the Editors. These for the most part contain only information which can readily be found elsewhere, but in cases where it seemed wise to give Dr Rogers' exact view of a passage, short extracts from his notes are given in his own words.

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GENERAL INTRODUCTION

ARISTOPHANES is an elusive poet. The main religious convictions of Aeschylus may be determined with certainty from his extant plays, attentive study of the dramas of Euripides reveals his cardinal opinions on politics, society and religion, and his philosophic attitude, but who can affirm with confidence that he has penetrated the comic mask of Aristophanes and knows his beliefs? The poet's mocking irony baffles and perplexes his reader at almost every turn.

ξυνήκαθ' ὃ λέγει, — μὰ τὸν Ἀπόλλω 'γὼ μὲν οὖ

One element of the poet's irony is his apparent frankness. He has at times the air of desiring to be taken seriously and seems to be expressing honest convictions. He is very suggestive and provokes reflection, but the attempt to reduce his opinions to system reveals the illusion. We become uneasily conscious that the great satirist is laughing behind his mask.

A proof of this deceptive quality of the poet's humour is found in the diversity of the opinions that have been held as to his purpose in writing. It was once the fashion among modern interpreters to take him very seriously,—the comic poet disappeared in the reformer. He was eulogized as a moralist and patriot, whose lofty purpose was to instruct his fellow-countrymen, as an earnest thinker, who had

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reflected deeply on the problems of society and government and had made Comedy simply the vehicle of his reforming ideas, as a wise and discerning counsellor, who was competent to advise the citizens of Athens at a critical time on political questions and whose judgement of men and measures was sound, as a stern man withal, resolute in the performance of duty, the implacable and victorious foe of all, wherever found, who undermined the glory of Athens. This view, which Grote combated (*History of Greece*, lxvii), finds vigorous expression in the *Apology* of Robert Browning

Next, whom thrash ?

Only the coarse fool and the clownish knave ?
No ! strike malpractice that affects the State,
The common weal—intriguer or poltroon,
Venality, corruption, what care I
If shrewd or witless merely ?—so the thing
Lay sap to aught that made Athenai bright
And happy, change her customs, lead astray
Youth or age, play the demagogue at Pnux,
The sophist in Palaistra, or—what's worst,
As widest mischief,—from the Theatre
Preach innovation, bring contempt on oaths,
Adorn licentiousness, despise the Cult

But my soul bade " Fight !"
Prove arms efficient on real heads and hearts ! " . . .
I wield the Comic weapon rather—hate !
Hate ! honest, earnest and directest hate—
Warfare wherein I close with enemy . . .
Such was my purpose it succeeds, I say !
Have we not beaten Kallikratidas,
Not humbled Sparté ? Peace awaits our word.
Since my previsions,—warranted too well
By the long war now waged and worn to end—
Had spared such heritage of misery,
My after-counsels scarce need fear repulse.
Athenai, taught prosperity has wings,
Cages the glad recapture

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Thus vaunts the poet, as Browning interprets him, just after the great victory won at Arginusae "Sparta is at our feet, a new day dawns, the War is at an end For Athens has at length learnt the bitter lesson she might have been spared had she yielded to my pleas for peace" The actual history of the next twelve months is pathetic The battle at Arginusae, in which Callicratidas fell, restored the maritime supremacy of Athens, but peace was not secured The Spartans made overtures, but the Athenian people, paying small heed to the "good counsels" that their Poet had given them in the *Acharnians*, the *Peace*, the *Lysistrata*, and in other comedies no longer extant, followed the lead of drunken Cleophon and rejected the Spartan proposals, just as five years before they had committed the grave error of accepting his advice after the Athenian victory at Cyzicus Sparta bestirred herself, Lysander was sent out, and within a year Athenian arms suffered irretrievable reverse at Aegospotami

The poet's counsels of peace were rejected Peace came only with disaster His "sage" solutions of many other burning questions were equally ineffective If Aristophanes was working for reform, as a long line of learned interpreters of the poet have maintained, the result was lamentably disappointing he succeeded in effecting not a single change He wings the shafts of his incomparable wit at all the popular leaders of the day—Cleon, Hyperbolus, Peisander, Cleophon, Agyrrhus, in succession, and is reluctant to unstring his bow even when they are dead But he drove no one of them from power; there is little evidence, indeed, that

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he damaged their influence or even disturbed their brazen self-confidence Cleon, when the poet's libellous personal abuse became even in his judgement indecent, promptly brought him to his knees. "When Cleon pressed me hard and tanned my hide, and outsiders laughed to see the sport, I confess"—Aristophanes says in the *Wasps*—"I played the ape a bit." He adds significantly that he failed to get popular support in this quarrel. The inference is that the people did not think badly of Cleon, but modern opinion of the popular leaders in Athens, formed on the evidence that Aristophanes is supposed to furnish, has been persistently unfavourable, and Cleon's rehabilitation as a sagacious, if turbulent, statesman who consistently maintained the imperial policy of Pericles has been slow.

The poet vehemently protested, it has been said, against the New Education, and viewing the whole intellectual tendency of his time with alarm, pleaded for a restoration of the simple discipline that had moulded the morals and minds and manners of the hardy men who fought at Marathon. Furthermore, he clearly apprehended the evils inherent in the Athenian system of judicature, which committed the administration of justice to a horde of common men, ignorant of the law, swayed by the impulse of the moment, "monsters of caprice and injustice," and ruthlessly exposed the unrighteousness of its proceedings. Finally, reverent of the best traditions of the stage, he stood forth, it is alleged, as their uncompromising defender, and sternly resisted the innovations that were gradually changing the spirit and the form of tragedy during the last third of the century, and for a generation relentlessly pursued

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their chief exponent, concealing an attack that was meant to run him under the veil of caricature, parody, burlesque, and satire. But Socrates still frequented, winter and summer, the gymnasia, the market and the schools, and the Sophists continued to discourse and draw their pay, Philocleon, after a single experience of the pleasures of polite society, again forgathered with his cronies before the dawn of day and trudged away to Court; and Euripides, calmly disregarding the malicious strictures of his youthful critic, continued to write tragedy in his own manner and to present on the stage plays that were heard by the young men of Athens with wild acclaim.

This extreme conception of the function of Greek comedy as chiefly censorial and monitory has been modified with larger and more exact knowledge of the times in which the poet lived and of the conditions of life under which he wrote, but it has had unfortunate consequences. These plays have been regarded as a trustworthy source of information in establishing the facts of Greek history, biography, and institutions. So serious an interpretation of a form of literature of which the primary intention must always be entertainment and amusement inevitably obscured the poet's elusive humour. A jest became a statement of fact, a caricature a portrait, a satire a document. The poet's conception, clothed in a fantastical disguise that rivalled the grotesque dress of his own actors, has been essentially misapprehended in an entire play.

On the other hand the mistaken disposition, recently manifested, to regard Aristophanes simply as a jester and to deny that he had any other purpose than to provoke laughter is an extreme, though

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natural, reaction. This view demes at the same time, as might have been expected, the cathartic efficacy of Greek tragedy. The highest comedy, typed in the earlier plays of Aristophanes, and in some of the comedies of Molière, is regenerative. The purpose of Aristophanes in the *Acharnians*, in which the action turns upon the impossible and fantastic whimsy of an Athenian farmer securing peace with Sparta for himself and his family alone, is to ridicule the war-party. Nobody would have been more amused than the poet if he had been told that his play was to stop the fighting, but he did believe that the War was an evil, and so far his heart was honestly in his theme, and I have no doubt that many a man who had laughed uproariously at the peace-loving farmer set single-handed in the comedy against a quarrelsome chorus, a powerful general, the whole tribe of sycophants, and the demagogue Cleon in the background, went home from the play less content with the course of his political leaders and longing in his heart for the good old days of peace. The instrument by which the poet probed the popular discontent was that most effective of all means when skilfully used—a laugh.

To regard Aristophanes as merely a jester is to mistake the man. Ridicule of contemporary persons, that is generally good-natured, or systems or prevailing ideas is his main purpose, I think, in his plays. His praise is for the dead. This ridicule, which ranges from satire to airy conceit, is made humorous by centering it in a far-fetched fantastic conception that is not the less available if it is impossible. Facts are exaggerated or invented with superb nonchalance and bewildering semblance of

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reality In these mad revels of unrestrained fancy it is difficult to lay hands upon Aristophanes the man. Nevertheless we do discover probable indications of his attachments and beliefs. He lived in an age of intellectual unrest when many vital questions pressed for solution. That a man of his intelligence did not give them consideration and reach conclusions is impossible. No doubt he detested a debauchee—let Aripkrades bear witness,—but he must have sympathized with the revolt of the young men of his day against the severe and meagre discipline in which youth were trained during the first half of the century, and must have shared in their eager interest in the new subjects of knowledge. No doubt he deprecated the vicious use of the skill for which Strepsiades clamours in the *Clouds*, but he had too keen a mind to fail to distinguish between the right and the wrong use of this power or to reject all study of the art of persuasion because it might be abused. He was himself a skilful dialectician, as the *Debates* found in nearly all his comedies prove. He was acquainted with Socrates and must have known that he never misused his wonderful dialectical power, and must have felt an expert's special thrill of pleasure in observing with what skill he employed it. Furthermore, the times in which the poet lived were troublous, the fate of Athens again and again stood on the razor's edge. He was not indifferent to the welfare of his country nor of his fellow-countrymen. There is a serious undertone in the *Acharnians* that gives it an indescribable elevation, and in the *Lysistrata*, a Rabelaisian play written after the disaster to Athenian arms in Sicily, in which, Thucydides records, fleet and army utterly perished, and of the

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many who went forth few returned home, there are verses of intensest pathos that betray the poet's poignant sympathy.

οὐκ ἔστιν ἀνὴρ ἐν τῇ χώρῃ, μὰ Δι' οὐ δῖόν, εἰς ἕτερός τις

Aristophanes, then, was a man of quick sympathies and settled convictions, although positive expression of belief and feeling is naturally rare in his plays, since he was a writer of comedy. Despite this reticence, it is both interesting and important to determine, so far as this may be done, his opinions on the questions that in his day were pressing for answer, and among these especially his political position. Was he an aristocrat? Was he, in particular, as M. Couat believed, a pamphleteer in the pay of the aristocrats? Or was he a democrat? And if a democrat, how is the satirical—but extremely comical—characterization of Athenian Demos in the *Knights*, which his countrymen viewed with good-natured amusement, to be interpreted? To these weighty and significant questions the reader may find an answer by studying the plays for himself.

JOHN WILLIAMS WHITE

[This Introduction is reprinted from Dr. Loeb's translation of *Aristophanes and the Political Parties at Athens* by Maurice Croiset. It was originally arranged that the translation of Aristophanes for the Loeb Classical Library should be made by Professor John Williams White of Harvard University, but as he died before his work was completed it was thought that the printing of the above as an Introduction to the volumes which were to have been his work would be a fitting tribute to the memory of one who, while he was alive, took the deepest interest in the welfare of the Library.]

THE ACHARNIANS

VOL. I

B

INTRODUCTION

The *Acharnians* was produced at the Lenæan Dionysia in February 425 B.C., and like the *Banqueters* in 427 and the *Babylonians* in 426, it was in the name of Callistratus that it was brought out. The prize was awarded to Aristophanes, Cratinus with his *Storm-Tossed* (Χειμαζόμενοι) was second, and Eupolis with his *New Moons* (Νομηνίαι) last. It is the oldest Greek comedy which has survived.

The general idea of the play is so simple that it needs no special Introduction. "An honest citizen, finding it impossible to get the State to conclude a peace with Sparta, makes a private peace on his own account; and thenceforward is represented as living in all the joys and comforts of Peace, whilst the rest of the City continues to suffer the straits and the miseries of War. But this simple plot is worked out and illustrated with an abundance of laughable and picturesque incidents."* Indeed Mr Rogers considers that "if only one of his Comedies had survived to our day, I think that this is the one which would have given us the most comprehensive idea of the range of Aristophanic satire," and he adds "If it has not the concentrated power of his later plays, yet no other Comedy exhibits the same variety of incident. With the

* Rogers, Introduction, p. xxvi.

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prodigality of youth, the poet runs through the whole gamut of his likes and dislikes, his longing for Panhellenic unity, as in the great days of Marathon and Salamis; his efforts for right and justice, τὸ εὖ καὶ τὸ δίκαιον, in Athenian public life; and again the special objects of his aversion, as contravening these aims — the demagogues, the Informers, the war-party, the sophists, the lowering of the old heroic tragedy by Euripides — are all brought before us in turn, the germs of almost all his later efforts are discoverable in this early production "a

The Chorus consists of old men from Acharnae, a town which had especially suffered from the invasion of Archidamus, and which was celebrated for the "manly and soldier-like qualities" of its inhabitants who "at the commencement of the Peloponnesian War furnished a contingent of no less than 3000 hoplites" (cf. l 180 and note).

* Introduction, p. xxvi.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΔΙΚΑΙΟΠΟΔΙΣ

ΚΗΡΤΞ

ΑΜΦΙΘΕΟΣ

ΠΡΕΣΒΕΙΣ

ΨΕΥΔΑΡΤΑΒΑΣ

ΘΕΩΡΟΣ

ΧΟΡΟΣ ΑΧΑΡΝΕΩΝ

ΓΤΝΗ *Δικαιοπόλιδος*

ΘΤΓΑΤΗΡ *Δικαιοπόλιδος*

ΚΗΦΙΣΟΦΩΝ *θεράπων Εύριπίδου*

ΕΤΡΙΠΙΔΗΣ

ΛΑΜΑΧΟΣ

ΜΕΓΑΡΕΤΣ

ΚΟΡΑ Α και Β *θυγατέρες του Μεγαρέως*

ΣΤΚΟΦΑΝΤΗΣ

ΒΟΙΩΤΟΣ

ΝΙΚΑΡΧΟΣ

ΘΕΡΑΠΩΝ *Λαμάχου*

ΓΕΩΡΓΟΣ

ΠΑΡΑΝΤΜΦΟΣ

ΑΓΓΕΛΟΙ

ΑΧΑΡΝΕΙΣ

ΔΙΚΑΙΟΠΟΛΙΣ Ὅσα δὴ δέδηγμαι τὴν ἑμαντοῦ καρδίαν,
 ἦσθην δὲ βαιά πάνυ δὲ βαιά τέτταρα
 ἃ δ' ὠδυνήθην, ψαμμοκοσιογάργαρα
 φέρ' ἴδω, τί δ' ἦσθην ἄξιον χαιρεθόνος,
 ἐγὼ δ' ἐφ' ᾧ γε τὸ κέαρ εὐφράνθην ἰδών, 5
 τοῖς πέντε ταλάντοις οἷς Κλέων ἐξήμεσεν
 ταυθ' ὡς ἐγανώθην, καὶ φιλῶ τοὺς ἱππέας
 διὰ τοῦτο τοῦργον ἄξιον γὰρ Ἑλλάδι
 ἀλλ' ὠδυνήθην ἕτερον αὖ τραγωδικόν,
 ὅτε δὴ 'κεχήνη προσδοκῶν τὸν Αἰσχύλον, 10
 ὁ δ' ἀνείπεν "εἴσαγ', ὦ Θεόγνι, τὸν χορόν,"
 πῶς τοῦτ' ἔσεισέ μου, δοκεῖς, τὴν καρδίαν,
 ἀλλ' ἕτερον ἦσθην, ἡνίκ' ἐπὶ Μόσχῳ ποτὲ
 Δεξιθέος εἰσῆλθ' ἄσόμενος Βοιωτίων.
 τῆτες δ' ἀπέθανον καὶ διεστράφην ἰδών, 15
 ὅτε δὴ παρέκυνσε Χαῖρις ἐπὶ τὸν ὄρθιον
 ἀλλ' οὐδεπώποτ' ἐξ ὅτου ἔγω ῥύπτομαι
 οὕτως ἐδήχθην ὑπὸ κονίας τὰς ὀφρύς

^a In the background are three houses the central one that of Dicaeopolis, the other two those of Euripides and Lamachus In the foreground is a rough representation of the Pnyx where D is awaiting the opening of the Assembly

^b Received as a bribe from certain of the allies to get their tribute-assessment lowered The Knights compelled him to disgorge

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DICAEOPOLIS ^a What heaps of things have bitten me
to the heart !

A small few pleased me, very few, just four ;
But those that vexed were sand - dune-
hundredfold

Let's see what pleased me, worth my
gladfulness ?

I know a thing it cheered my heart to see ,
'Twas those five talents^b vomited up by Cleon.

At that I brightened , and I love the Knights
For that performance , 'twas of price to Hellas.

Then I'd a tragic sorrow, when I looked

With open mouth for Aeschylus, and lo,

The Crier called, *Bring on your play, Theognis* ^c

Judge what an icy shock that gave my heart !

Next , pleased I was when Moschus left, and in

Dexitheus came with his Boeotian song ^d

But oh this year I nearly cracked my neck,

When in slipped Chaeris for the Orthian Nome.

But never yet since first I washed my face

Was I so bitten—in my brows with soap,^e

^a A very dull, frigid poet, cf. T. 170 and note

^b One of the famous lyrical nomes of Terpander, the Orthian was another, a spirit-stirring strain as of soldiers marching to victory Chaeris was a Theban piper, who used to slunk in to feasts uninvited.

^c ὑπὸ καὶ τ. ἄ. unexpectedly for ὑπ' ὁδύνης τὴν καρδίαν or the like

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ὥς νῦν, ὅπότε οὔσης κυρίας ἐκκλησίας
 ἐωθινῆς ἔρημος ἡ πνυξ αὐτῇ. 20
 οἱ δ' ἐν ἀγορᾷ λαλοῦσι, κᾶνω καὶ κάτω
 τὸ σχοινίον φεύγουσι τὸ μεμιλτωμένοι
 οὐδ' οἱ πρυτάνεις ἤκουσιν, ἀλλ' ἄωριαν
 ἤκοντες, εἶτα δ' ὥστιοῦνται πῶς δοκεῖς
 ἐλθόντες ἀλλήλοισι περὶ πρώτου ξύλου, 25
 ἀθρόοι καταρρέοντες· εἰρήνη δ' ὅπως
 ἔσται προτιμῶς· οὐδέν ὦ πόλις, πόλις.
 ἐγὼ δ' αἰεὶ πρῶτιστος εἰς ἐκκλησίαν
 νοστών κάθημαι κᾶτ' ἐπειδὰν ὦ μόνος,
 στένω, κέχγηνα, σκορδινῶμαι, πέρδομαι, 30
 ἀπορῶ, γράφω, παρατίλλομαι, λογίζομαι,
 ἀποβλέπων ἐς τὸν ἀγρόν, εἰρήνης ἐρών,
 στυγῶν μὲν ἄστν, τὸν δ' ἔμον δῆμον ποθῶν,
 δς οὐδεπώποτ' εἶπεν, ἄνθρακας πρίω,
 οὐκ ὄξος, οὐκ ἔλαιον, οὐδ' ἥδει πρίω, 35
 ἀλλ' αὐτὸς ἔφερε πάντα χὼ πρίων ἀπῆν.
 νῦν οὖν ἀτεχνῶς ἤκω παρεσκευασμένος
 βοᾶν, ὑποκρούειν, λοιδορεῖν τοὺς ῥήτορας,
 ἐάν τις ἄλλο πλὴν περὶ εἰρήνης λέγῃ
 ἀλλ' οἱ πρυτάνεις γὰρ οὐτοὶ μεσημβρινοί. 40
 οὐκ ἡγόρευον, τοῦτ' ἐκεῖν' οὐγὰρ 'λεγον·
 εἰς τὴν προεδρίαν πᾶς ἀνὴρ ὡστίζεται.
 ΚΗΡΤΞ. πάριτ' εἰς τὸ πρόσθεν,
 πάριθ', ὥς ἂν ἐντὸς ᾗτε τοῦ καθάρματος.
 ΑΜΦΙΘΕΟΣΞ. ἤδη τις εἶπε;
 ΚΗΡ. τίς ἀγορεύειν βούλεται, 45
 ΑΜ. ἐγώ

* A rope dripping with ruddle, used to sweep in loiterers from the Agora.

THE ACHARNIANS, 19-46

As now, when here's the fixed Assembly Day,
And morning come, and no one in the Pnyx.
They're in the Agora chattering, up and down
Scurrying to dodge the vermeil-tinctured cord *
Why even the Prytanés are not here ! They'll
come

Long after time, elbowing each other, jostling
For the front bench, streaming down all together
You can't think how But as for making Peace
They do not care one jot O City ! City !
But I am always first of all to come,
And here I take my seat , then, all alone,
I pass the time complaining, yawning, stretching,
I fidget, write, twitch hairs out, do my sums,
Gaze fondly country-wards, longing for Peace,
Loathing the town, sick for my village-home,
Which never cried, *Come, buy my charcoal, or
My vinegar, my oil, my anything* ,^b
But freely gave us all , no *buy*-word there.
So here I'm waiting, thoroughly prepared
To riot, wrangle, interrupt the speakers
When'er they speak of anything but Peace
—But here they come, our noon-day Prytanés !
Aye, there they go ! I told you how 'twould be ;
Every one jostling for the foremost place

CRIER Move forward all,

Move up, within the consecrated line

AMPHITHEUS^c Speaking begun ?

CE Who will address the meeting ?

AM. I.

^b These are all *city* cries In l 36 the pun in *πρω* (lit. "saw" or "sawyer") is obscure. it may mean "that grating rasping word."

^c *Entering in a violent hurry.*

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- KHP. τίς ὢν;
 AM Ἀμφίθεος
 KHP οὐκ ἄνθρωπος;
 AM. οὐ,
 ἀλλ' ἀθάνατος ὁ γὰρ Ἀμφίθεος Δῆμητρος ἦν
 καὶ Τριπτολέμου τούτου δὲ Κελεὸς γίγνεται·
 γαμῇ δὲ Κελεὸς Φαιναρέτην τήθην ἐμήν,
 ἐξ ἧς Λυκῖνος ἐγένετ' ἐκ τούτου δ' ἐγώ 50
 ἀθάνατός εἰμ'. ἐμοὶ δ' ἐπέτρεψαν οἱ θεοὶ
 σπονδὰς ποιεῖσθαι πρὸς Λακεδαιμονίους μόνῳ.
 ἀλλ' ἀθάνατος ὢν, ὦνδρες, ἐφόδι' οὐκ ἔχω·
 οὐ γὰρ διδόασιν οἱ πρυτάνεις
 KHP. οἱ τοξόται.
 AM. ὦ Τριπτόλεμε καὶ Κελεέ, περιόψεσθέ με, 55
 ΔΙ ὦνδρες πρυτάνεις, ἀδικεῖτε τὴν ἐκκλησίαν
 τὸν ἄνδρ' ἀπάγοντες, ὅστις ἡμῖν ἤθελε
 σπονδὰς ποιῆσαι καὶ κρεμάσαι τὰς ἀσπίδας.
 KHP. κάθησο σῖγα
 ΔΙ. μὰ τὸν Ἀπόλλω γὰρ μὲν οὐ,
 ἦν μὴ περὶ εἰρήνης γε πρυτανεύσητέ μοι 60
 KHP. οἱ πρέσβεις οἱ παρὰ βασιλέως
 ΔΙ ποίου βασιλέως, ἄχθομαι γὰρ πρέσβεσι
 καὶ τοῖς ταῶσι τοῖς τ' ἀλαζονεύμασιν.
 KHP. σίγα
 ΔΙ. βαβαιάξ, ὠκβάτανα, τοῦ σχήματος.
 ΠΡΕΣΒΥΣ ἐπέμψαθ' ἡμᾶς ὡς βασιλέα τὸν μέγαν, 65
 μισθὸν φέροντας δύο δραχμὰς τῆς ἡμέρας
 ἐπ' Εὐθυμένους ἄρχοντας

* Scythian archers were the regular police at Athens
 A is ejected as not being an Athenian citizen when he
 begins to talk of "peace" and complain of the magistrates

THE ACHARNIANS, 46-67

CR Who are *you* ?
 AM Amphitheus
 CR Not a man ?
 AM No, an immortal For the first Amphitheus
 Was of Demeter and Triptolemus
 The son · his son was Celeus , Celeus married
 Phaenarete, who bare my sire Lycinus
 Hence I'm immortal , and the gods committed
 To me alone the making peace with Sparta.
 But, though immortal, I've no journey-money;
 The Prytanes won't provide it
 CR Archers,^a there !
 AM O help me, Celeus ! help, Triptolemus !
 DI Ye wrong the Assembly, Prytanes, ye do
 wrong it,
 Haling away a man who only wants
 To give us Peace, and hanging up of shields
 CR. St ! Take your seat
 DI By Apollo, no, not I,
 Unless ye prytanize about the Peace
 CR O yes ! The Ambassadors from the Great
 King !^b
 DI What King ! I'm sick to death of embassies,
 And all their peacocks and their impositions.
 CR Keep silence !
 DI Hey ! ! ! Ecbatana, here's a show.
 AMBASSADOR Ye sent us, envoys to the Great King's
 Court,
 Receiving each two drachmas daily, when
 Euthymenes was Archon

^b Enter, clad in gorgeous oriental apparel, the envoys sent to the Persian court eleven years previously in the archonship of Euthymenes 437-6 B.C.

ARISTOPHANES

- ΔΙ. οἶμοι τῶν δραχμῶν.
 ΠΡ καὶ δῆτ' ἐτρυχόμεθα διὰ τῶν Κανστρίων
 πεδίων ὁδοιπλανοῦντες ἐσκηνημένοι,
 ἐφ' ἄρμαμαζῶν μαλθακῶς κατακείμενοι, 70
 ἀπολλύμενοι
- ΔΙ σφόδρα γὰρ ἐσωζόμην ἐγὼ
 παρὰ τὴν ἔπαλξιν ἐν φορυτῷ κατακείμενος ;
 ΠΡ. ξενιζόμενοι δὲ πρὸς βίαν ἐπίνομεν
 ἐξ ὑαλίνων ἐκπωμάτων καὶ χρυσίδων
 ἄκρατον οἶνον ἡδύν.
- ΔΙ ὦ Κραναὰ πόλις, 75
 ἄρ' αἰσθάνει τὸν κατάγελων τῶν πρέσβειων ;
 ΠΡ οἱ βάρβαροι γὰρ ἄνδρας ἡγοῦνται μόνους
 τοὺς πλείστα δυναμένους καταφαγεῖν καὶ πιεῖν
- ΔΙ. ἡμεῖς δὲ λαικαστάς τε καὶ καταπύγονας
 ΠΡ. ἔτει τετάρτῳ δ' ἐς τὰ βασιλεῖ' ἦλθομεν. 80
 ἀλλ' εἰς ἀπόπατον ἄχετο, στρατιὰν λαβὼν,
 κᾶχεζεν ὀκτὼ μῆνας ἐπὶ χρυσῶν ὀρῶν
- ΔΙ. πόσου δὲ τὸν πρωκτὸν χρόνου ξυνήγαγεν,
 ΠΡ. τῇ πανσελήνῃ κᾶτ' ἀπῆλθεν οἴκαδε.
 εἴτ' ἐξένιζε· παρετίθει δ' ἡμῖν ὅλους 85
 ἐκ κριβάνου βοῦς
- ΔΙ. καὶ τίς εἶδε πώποτε
 βοῦς κριβανίτας, τῶν ἀλαζονευμάτων.
 ΠΡ καὶ ναὶ μὰ Δί' ὄρνιν τριπλάσιον Κλεωνύμου
 παρέθηκεν ἡμῖν ὄνομα δ' ἦν αὐτῷ φέναξ.
 ΔΙ ταῦτ' ἄρ' ἐφενάκιζες σύ, δύο δραχμὰς φέρων. 90

* He calls the Acropolis by this special title (κραναὰς= "rugged") because it suggests a contrast with the luxury of these envoys

^b For these mythical hills of Plaut *Stich* 1 1 26 "Persarum | Montes, qui esse Aurei perhibentur" εἰς ἀπόπ., "to the 12

THE ACHARNIANS, 67-90

- DI. O me, the drachmas !
 AMB And weary work we found it, sauntering on,
 Supinely stretched in our luxurious litters
 With awnings o'er us, through Caystrian
 plains
 'Twas a bad time
- DI. Aye, the good time was mine,
 Stretched in the litter on the ramparts here !
 AMB And oft they fêted us, and we perforce
 Out of their gold and crystal cups must drink
 The pure sweet wine
- DI. O Cranaan^a city, mark you
 The insolent airs of these ambassadors ?
 AMB For only those are *there* accounted MEN
 Who drink the hardest, and who eat the most.
 DI As *here* the most debauched and dissolute
 AMB In the fourth year we reached the Great
 King's Court.
 But he, with all his troops, had gone to sit
 An eight-months' session on the Golden
 Hills ^b !
- DI. Pray, at what time did he conclude his session ?
 AMB At the full moon, and so came home again
 Then he too fêted us, and set before us
 Whole pot-baked oxen—
- DI And who ever heard
 Of pot-baked oxen ? Out upon your lies !
 AMB And an enormous bird, three times the size
 Of our Cleonymus^c its name was—Gull
 DI That's why you gulled us out of all those
 drachmas !

latrines," is substituted *παρὰ προσδοκίαν* for *eis πρόλεμον* or the like.

^a See Index he was very fat and a rascal, in *φέναιξ* there is a play on *φῶνιξ*.

ARISTOPHANES

- AM καὶ νῦν ἄγοντες ἤκομεν Ψευδαρτάβαν,
τὸν βασιλέως ὀφθαλμόν.
- ΔΙ ἐκκόψειέ γε
κόραξ πατάξας τόν γε σὸν τοῦ πρέσβεως.
- KHP ὁ βασιλέως ὀφθαλμός
- ΔΙ ὦναξ Ἡράκλεις·
πρὸς τῶν θεῶν, ἄνθρωπε, ναύφρακτον βλέπεις, 95
ἢ περὶ ἄκραν κάμπτων νεώσοικον σκοπεῖς,
ἄσκειν ἔχεις πον περὶ τὸν ὀφθαλμόν κάτω;
ΠΡ ἄγε δὴ σύ, βασιλεὺς ἅττα σ' ἀπέπεμψεν
φράσον
λέξοντ' Ἀθηναίοισιν, ὦ Ψευδαρτάβα
ΨΕΥΔΑΡΤΑΒΑΣ ἱαρταμὰν ἔξαρχ' ἀναπισσόναι σάτρα 100
ΠΡ. ξυνήκαθ' ὁ λέγει,
ΔΙ. μὰ τὸν Ἀπόλλω ἡγὼ μὲν οὔ.
ΠΡ πέμψεν βασιλέα φησὶν ὑμῖν χρυσίον
λέγε δὴ σὺ μείζον καὶ σαφῶς τὸ χρυσίον.
ΨΕΥ οὐ λῆψι χρῦσο, χαυνόπρωκτ' Ἴαοναῦ.
ΔΙ οἴμοι κακοδαίμων, ὥς σαφῶς
ΠΡ τί δαὶ λέγει, 105
ΔΙ. ὁ τι, χαυνοπρώκτους τοὺς Ἴάονας λέγει,
εἰ προσδοκῶσι χρυσίον ἐκ τῶν βαρβάρων.
ΠΡ οὐκ, ἀλλ' ἀχάνας ὅδε γε χρυσίου λέγει
ΔΙ. ποίας ἀχάνας, σὺ μὲν ἀλαζὼν εἰ μέγας
ἀλλ' ἄπιθ' ἐγὼ δὲ βασανίῳ τοῦτον μόνος 110
ἄγε δὴ σὺ φράσον ἐμοὶ σαφῶς, πρὸς τουτονί,

* "A fellow who will give you false measure," ἀρτάβη being a Persian measure

† The Scholiast says ἔξεισι τερατώδης τις γελοῖως ἐσκευασμένος, καὶ ὀφθαλμόν ἔχων ἓνα ἐπὶ παντὸς τοῦ προσώπου

‡ Because an eye was commonly painted on each side of a ship's bow

§ This jumble is generally supposed to mean *I have just begun to repair what is rotten.*

THE ACHARNIANS, 91-111

- AMB And now we bring you Pseudo-Artabas^a
The Great King's Eye.^b
- DI. O how I wish some raven
Would come and strike out yours, the
Ambassador's
- CRIER O yes! the Great King's Eye!
- DI O Heracles!
By Heaven, my man, you wear a war-ship
look^c!
- What! Do you round the point, and spy the
docks?
- Is that an oar-pad underneath your eye?
- AMB. Now tell the Athenians, Pseudo-Artabas,
What the Great King commissioned you to
say
- PSEUDO-ARTABAS Ijisti boutti furbiss upde rotti^d
- AMB. Do you understand?
- DI By Apollo, no not I
- AMB He says the King is going to send you gold
(To Pseudo.) Be more distinct and clear about
the gold
- PSEUD No getti goldi, nincompoop lawny.
- DI. Wow, but that's clear enough!
- AMB. What does he say?
- DI He says the Iomans must be nincompoops
If they're expecting any gold from Persia
- AMB No, no. he spoke of golden income-coupons^e
- DI What income-coupons? You're a great big
liar!
- You, get away; I'll test the man myself
(To Pseudo)
Now look at this (showing his fist) and answer
Yes, or No!

^a ἀχάδην apparently a large provision-basket

ARISTOPHANES

ἵνα μὴ σε βάψω βάμμα Σαρδιανικόν·
 βασιλεὺς ὁ μέγας ἡμῶν ἀποπέμψει χρυσίον;

(ἀνανεύει)
 ἄλλως ἄρ' ἐξαπατωμεθ' ὑπὸ τῶν πρέσβων;
 (ἐπινεύει)

Ἑλληνικόν γ' ἐπένευσαν ἄνδρες οὐτοί, 115

κοῦκ ἔσθ' ὅπως οὐκ εἰσὶν ἐνθένδ' αὐτόθεν.

καὶ τοῖν μὲν εὐνούχοιν τὸν ἕτερον τουτονὶ

ἐγῶδ' ὅς ἐστι, Κλεισθένης ὁ Σιβυρτίου.

ὦ θερμόβουλον πρωκτὸν ἐξυρημένε,

τοιόνδε γ' ὦ πίθηκε, τὸν πύγων' ἔχων 120

εὐνούχος ἡμῖν ἦλθες ἐσκευασμένος,

ὁδὶ δὲ τίς ποτ' ἐστίν, οὐ δῆπου Στράτων.

KHP. σίγα, κάθιζε

τὸν βασιλέως ὀφθαλμὸν ἢ βουλήν καλεῖ

εἰς τὸ πρυτανεῖον

ΔΙ. ταῦτα δῆτ' οὐκ ἀγχόνη; 125

κάπειτ' ἐγὼ δῆτ' ἐνθαδὶ στρατεύομαι,

τοὺς δὲ ξενίζειν οὐδέ ποτ' ἴσχει γ' ἡ θύρα.

ἀλλ' ἐργάσομαί τι δεινὸν ἔργον καὶ μέγα

ἀλλ' Ἀμφίθεός μοι ποῦ ὅστιν,

AM οὐτοσὶ πάρα.

ΔΙ. ἐμοὶ σὺ ταυτασὶ λαβὼν ὀκτὼ δραχμὰς 130

σπονδὰς ποιῆσαι πρὸς Λακεδαιμονίους μόνῳ

καὶ τοῖσι παιδίοισι καὶ τῇ πλάτιδι·

ὑμεῖς δὲ πρεσβεύεσθε καὶ κεχήνετε

* 1 s. red, the colour of blood, cf P, 1174

* The two eunuchs in attendance on Pseudo-Artabas

* See Index D hurls against the effeminate youth two lines parodied, the first from Euripides, πρωκτὸν being substituted for πρᾶγος or the like, the second from Archilochus, who for τὸν πύγων' has τὴν πυγὴν

* Another beardless effeminate.

THE ACHARNIANS, 112-133

Or else I'll dye you with a Sardinian dye.^a
Does the Great King intend to send us gold ?

(Pseudo-Artabas nods dissent)

Then are our envoys here bamboozling us ?

(He nods assent)

These fellows^b nod in pure Hellenic style ;
I do believe they come from hereabouts
Aye, to be sure ; why, one of these two
eunuchs

Is Cleisthenes,^c Sisyrtus's son¹

O thou young shaver of the hot-souled rump,
With such a beard, thou monkey, dost thou
come

Tricked out amongst us in a eunuch's guise ?
And who's this other chap ? Not Straton,^d
surely ?

CRIER St¹ Take your seat ! O yes !

The Council ask the Great King's Eye to
dinner

At the Town Hall^e

DI. Now is not that a throttler ?

Here must I drudge at soldiering ; while
these rogues,

The Town-Hall door is never closed to *them*

Now then, I'll do a great and startling deed.

Amphitheus¹ Where's Amphitheus ?

AM Here am I.

DI Here be eight drachmas ; take them , and
with all

The Lacedaemonians make a private peace

For me, my wife and children . none besides.

(To the Prytanes and citizens)

Stick to your embassies and befoolings, you.

^a State guests, and other persons worthy of honour, were
entertained in the Town Hall daily.

ARISTOPHANES

ΚΗΡ προσίτω Θέωρος ὁ παρὰ Σιτάλκους.

ΘΕΩΡΟΣ

οδί.

ΔΙ ἕτερος ἀλαζὺν οὗτος εἰσκηρύττεται. 135

ΘΕΩ. χρόνον μὲν οὐκ ἂν ἤμεν ἐν Θράκῃ πολύν,

ΔΙ. μὰ Δί' οὐκ ἂν, εἰ μισθὸν γε μὴ 'φες πολύν.

ΘΕΩ. εἰ μὴ κατένυψε χιόνι τὴν Θράκην ὅλην,
καὶ τοὺς ποταμοὺς ἔπηξ' ὑπ' αὐτὸν τὸν χρόνον
ὅτ' ἐνθαδὶ Θεόγνις ἡγωνίζετο 140

τούτου μετὰ Σιτάλκους ἔπινον τὸν χρόνον·

καὶ δῆτα φιλαθήναιος ἦν ὑπερφυῶς,

ὑμῶν τ' ἐραστὴς ἦν ἀληθής, ὥστε καὶ

ἐν τοῖσι τοίχοις ἔγραφ', Ἀθηναῖοι καλοί.

ὁ δ' υἱός, ὃν Ἀθηναῖον ἐπεποιήμεθα, 145

ἦρα φαγεῖν ἀλλᾶντας ἐξ Ἀπατουρίων,

καὶ τὸν πατέρ' ἡντιβόλει βοηθεῖν τῇ πάτρῃ·

ὁ δ' ὤμοσε σπένδων βοηθήσειν, ἔχων

στρατιὰν τοσαύτην ὥστ' Ἀθηναίους ἐρεῖν,

ὅσον τὸ χρῆμα παρνόπων προσέρχεται 150

ΔΙ. κάκιον ἀπολοίμην, εἴ τι τούτων πείθομαι

ὣν εἶπας ἐνταυθοῖ σύ, πλὴν τῶν παρνόπων

ΘΕΩ. καὶ νῦν ὅπερ μαχιμώτατον Θρακῶν ἔθνος
ἔπεμψεν ὑμῖν.

ΔΙ. τοῦτο μέντ' ἤδη σαφές

ΚΗΡ. οἱ Θράκες ἴτε δεῦρ', οὓς Θέωρος ἤγαγεν. 155

ΔΙ. τουτί τί ἐστι τὸ κακόν,

ΘΕΩ. Ὀδομάντων στρατός.

* King of the Odrysians in Thrace. Theorus had gone on an embassy to them

^b So frigid a poet that he was nicknamed Χιών, cf. 11; T. 170

* In the first year of the war Athens entered into alliance with Sitalces and made his son Σάδοκος a citizen (Thuc. ii.

THE ACHARNIANS, 134-150

CRIER O yes! Theorus from Sitalces ^a!

THEORUS Here!

DI. O here's another humbug introduced

THE We should not, sirs, have tarried long in Thrace—

DI But for the salary you kept on drawing

THE But for the storms, which covered Thrace with snow

And froze the rivers 'Twas about the season
At which Theognis ^b was performing here
I all that time was drinking with Sitalces;
A most prodigious Athens-lover he,
Yea such a true admirer, he would scribble
On every wall *My beautiful Athenians!*
His son,^c our newly-made Athenian, longed
To taste his Apaturian sausages,
And bade his father help his fatherland
And *he*, with deep libations, vowed to help us
With such an host that every one would say
Heavens! what a swarm of locusts comes this way!

DI. Hang me, if I believe a single word
Of all that speech, except about the locusts ^d

THE And here he sends you the most warlike tribe
Of all in Thrace

DI. Come, here's proof positive.

CRIER. The Thracians whom Theorus brought, come forward!

DI. What the plague's this?

THE. The Odomantian host.^e

27) The Apaturia was a family or clan festival, to which only those enrolled in a phratry (*φρατρία*) could be admitted.

^a D fears that they will eat up their allies no less than their foes

^e A Thracian tribe on the Strymon.

ARISTOPHANES

- ΔΙ. ποίων Ὀδομάντων, εἰπέ μοι, τουτὶ τί ἦν;
 τίς τῶν Ὀδομάντων τὸ πέος ἀποτεθρίακεν,
 ΘΕΩ. τούτοις ἐάν τις δύο δραχμὰς μισθὸν διδῶ,
 καταπελτάσονται τὴν Βοιωτίαν ὅλην 160
- ΔΙ. τοισδὶ δύο δραχμὰς τοῖς ἀπεψωλημένοις,
 ὑποστένοι μέντ᾽ ὁ θρανίτης λεώς,
 ὁ σωσίπολις οἶμοι τάλας, ἀπόλλυμαι,
 ὑπὸ τῶν Ὀδομάντων τὰ σκόροδα πορθούμενος
 οὐ καταβαλεῖτε τὰ σκόροδ',
 ΘΕΩ. ὦ μόχθηρε σύ, 165
 οὐ μὴ πρόσσει τούτοισιν ἐσκοροδισμένοις,
 ΔΙ. ταυτὶ περιείδεθ' οἱ πρυτάνεις πάσχοντά με
 ἐν τῇ πατρίδι καὶ ταῦθ' ὑπ' ἀνδρῶν βαρβάρων,
 ἀλλ' ἀπαγορεύω μὴ ποιεῖν ἐκκλησίαν
 τοῖς Θραξὶ περὶ μισθοῦ λέγω δ' ὑμῖν ὅτι 170
 διουσημία ὅτι καὶ ῥανὶς βέβληκέ με
 ΚΗΡ. τοὺς Θραῖκας ἀπιέναι, παρεῖναι δ' εἰς ἔννην
 οἱ γὰρ πρυτάνεις λύουσι τὴν ἐκκλησίαν
- ΔΙ. οἶμοι τάλας, μυττωτὸν ὅσον ἀπώλεσα
 ἀλλ' ἐκ Λακεδαίμονος γὰρ Ἀμφίθεος ὁδὶ 175
 χαῖρ', Ἀμφίθεε
- ΑΜ. μήπω, πρὶν ἂν γε στῶ τρέχων·
 δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας
- ΔΙ. τί δ' ἔστιν,
 ΑΜ. ἐγὼ μὲν δεῦρό σοι σπονδὰς φέρων
 ἔσπενδον οἱ δ' ὥσφροντο πρεσβυταὶ τινες

^a The little round *πέλτη* (*targe*) was distinctly Thracian

^b The ordinary pay of a rower was *one* drachma a day
 The *θρανῖται* who sat on the highest bench and worked the
 longest oars would be picked men

^c Like cocks which were supposed to fight better when
 primed with garlic, cf *K* 494.

THE ACHARNIANS, 157-170

- DI. The Odomantians, pho ! Hallo, look here.
Are Odomantians all equipped like this ?
- THE Give them two drachmas each a day, and these
Will targeteer ^a Boeotia all to bits
- DI. Two drachmas ^b for THESE scarecrows ! Oh,
our tars,
Our noble tars, the safeguard of our state,
Well may they groan at this O ! Murder ! O !
These Odomantian thieves have sacked my
garlic
Put down the garlic ! drop it !
- THE You rapscaillon,
How dare you touch them, when they're
garlic-primed ^c
- DI O will you let them, Prytanēs, use me thus,
Barbarians too, in thus my fatherland ?
But stop ! I warn you not to hold the
Assembly
About the Thracians' pay I tell you there's
A portent ^d come, I felt a drop of rain !
- CRIER The Thracians are to go, and two days hence
Come here again The Assembly is dissolved.
- DI O me, the salad I have lost this day ! ^e
But here's Amphytheus, back from Lacedaemon
Well met, Amphytheus !
- AM. Not till I've done running.
I needs must flee the Acharnians, clean away.
- DI What mean you ?
- AM. I was bringing back in haste
The treaties, when some veterans smelt them
out,

^a Lit " A sign from Zeus "

^b The loss of the garlic had ruined it

ARISTOPHANES

- Ἀχαρνικοί, στυπτοὶ γέροντες, πρῖννοι, 180
 ἀτεράμονες, Μαραθωνομάχαι, σφενδάμνινοι
 ἔπειτ' ἀνέκραγον πάντες, "ὦ μιαρῳάτε,
 σπονδὰς φέρεις, τῶν ἀμπελίων τετμημένων,"
 κὰς τοὺς τρίβωνας ξυνελέγοντο τῶν λίθων
 ἐγὼ δ' ἔφευγον οἱ δ' ἐδίωκον καβῶων. 185
 ΔΙ. οἱ δ' οὖν βοῶντων ἀλλὰ τὰς σπονδὰς φέρεις,
 ΑΜ. ἔγωγέ φημι, τρία γε ταυτὶ γεύματα.
 αὐται μὲν εἰσι πεντέτεις. γεῦσαι λαβῶν.
 ΔΙ. αἰβοῖ.
 ΑΜ. τί ἔστιν,
 ΔΙ. οὐκ ἀρέσκουσιν μ', ὅτι
 ὄξουσι πίττης καὶ παρασκευῆς νεῶν. 190
 ΑΜ. σὺ δ' ἀλλὰ τασδὶ τὰς δεκέτεις γεῦσαι λαβῶν.
 ΔΙ. ὄξουσι χαῦται πρέσβων ἐς τὰς πόλεις
 ὀξύτατον, ὥσπερ διατριβῆς τῶν ξυμμάχων.
 ΑΜ. ἀλλ' αὐταῖς σπονδαὶ τριακοντούτιδες
 κατὰ γῆν τε καὶ θάλατταν
 ΔΙ. ὦ Διονύσια, 195
 αὐται μὲν ὄξουσ' ἀμβροσίας καὶ νέκταρος,
 καὶ μὴ 'πιτηρεῖν Σιτί' ἡμερῶν τριῶν,
 κὰν τῷ στόματι λέγουσι, Βαῖν' ὅπῃ θέλεις.
 ταύτας δέχομαι καὶ σπένδομαι κἄκπλομαι,
 χαίρειν κελεύων πολλὰ τοὺς Ἀχαρνέας. 200
 ἐγὼ δὲ πολέμου καὶ κακῶν ἀπαλλαγεῖς
 ἄξω τὰ κατ' ἄγρους εἰσιῶν Διονύσια.

* Acharnae is a short distance to the S of Mt. Parnes, and its inhabitants mainly occupied themselves with the manufacture of charcoal from its forests of evergreen oak (πρίνος), maple (σφένδαμος), and other trees. Archidamus in his first invasion of Attica (481 B.C.) made it his headquarters when ravaging the district; cf. Thuc. ii. 19-23.

THE ACHARNIANS, 180-202

Acharnians, men of Marathon, hard in grain
As their own oak and maple,^a rough and tough;
And all at once they cried, *O villain, dare you*
Bring treaties when our vineyards are cut down?
Then in their lappets up they gathered stones;
I fled away they followed roaring after.

DI So let them roar But have you got the treaties?
AM. O yes, I have Three samples, here they are.
These are the *five-year* treaties; take and taste^b
them

DI. Pheugh!

AM What's the matter?

DI I don't like the things,
They smell of tar and naval preparations

AM. Then taste the *ten-year* samples, here they are.

DI These smell of embassies to all the states,
Urgent, as if the Allies are hanging back.

AM Then here are treaties both by land and sea
For *thirty* years

DI O Feast of Dionysus!

These have a smell of nectar and ambrosia,
And *never mind about the three days' rations*,^c
And in your mouth they say, *Go where you please.*
These do I welcome, these I pour, and drain,
Nor care a hang about your old Acharnians
But I, released from War and War's alarms,
Will hold, within, the Rural Dionysia.^d

^b As if they were samples of wine for *σπονδαί*=not only "a treaty," but also "libations of wine"; hence the reference to the "smell of pitch" in 190 and "of vinegar" 193.

^c Cf. P. 312

^d Otherwise known as τὰ μικρά as opposed to τὰ μέγαρα, τὰ ἐν Ἀστει, and celebrated all over Attica in December.

ARISTOPHANES

ΑΜ. ἐγὼ δὲ φευξοῦμαι γε τοὺς Ἀχαρνέας.

ΧΟΡΟΣ. τῇδε πᾶς ἔπου, δίωκε, καὶ τὸν ἄνδρα
 πυνθάνου
 τῶν ὁδοιπόρων ἀπάντων τῇ πόλει γὰρ ἄξιον 205
 ξυλλαβεῖν τὸν ἄνδρα τοῦτον. ἀλλὰ μοι μὲν
 σατε,
 εἴ τις οἶδ' ὅποι τέτραπται γῆς ὁ τὰς σπονδὰς
 φέρων.

ἐκπέφευγ', οἴχεται φροῦδος. οἴμοι τάλας τῶν
 ἐτῶν τῶν ἐμῶν. [στρ. 210
 οὐκ ἂν ἐπ' ἐμῆς γε νεότητος, ὅτ' ἐγὼ φέρων
 ἀνθράκων φορτίον
 ἡκολούθουν Φαῦλλῳ τρέχων, ὥδε φαύλως ἂν ὁ 215
 σπονδοφόρος οὗτος ὑπ' ἐμοῦ τότε διωκόμενος
 ἐξέφυγεν οὐδ' ἂν ἐλαφρώς ἂν ἀπεπλίστατο

νῦν δ' ἐπειδὴ στερρόν ἤδη τοῦμὸν ἀντικνήμιον
 καὶ παλαιῷ Λακρατείδῃ τὸ σκέλος βαρύνεται, 220
 οἴχεται. διωκτέος δέ· μὴ γὰρ ἐγγάνῃ ποτὲ
 μῆδέ περ γέροντας ὄντας ἐκφυγὼν Ἀχαρνέας

ὅστις, ὦ Ζεῦ πάτερ καὶ θεοί, τοῖσιν ἐχθροῖσιν
 ἐσπείσατο, [ἀντ. 225

* Enter, running in pursuit of Amphitheus, twenty-four old Acharnians who constitute the Chorus

* A celebrated Olympic victor, the adverb φαύλως is a play on his name.

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οἷσι παρ' ἐμοῦ πόλεμος ἐχθοδοπὸς αὖξεται
τῶν ἐμῶν χωρίων·
κοῦκ ἀνήσω πρὶν ἂν σχοῖνος αὐτοῖσιν ἀντεμ- 230
παγῶ

ὀξύς, ὀδυνηρός, * * * * ἐπίκωπος, ἵνα
μήποτε πατῶσιν ἔτι τὰς ἐμὰς ἀμπέλους.
ἀλλὰ δεῖ ζητεῖν τὸν ἄνδρα καὶ βλέπειν
Βαλλήναδε

καὶ διώκειν γῆν πρὸ γῆς, ἕως ἂν εὐρεθῇ ποτέ· 235
ὡς ἐγὼ βάλλων ἐκείνον οὐκ ἂν ἐμπλήμην
λίθοις

ΔΙ. εὐφημεῖτε, εὐφημεῖτε.

ΧΘ σῖγα πᾶς. ἡκούσατ', ἄνδρες, ἄρα τῆς εὐ-
φημίας,

οὗτος αὐτός ἐστιν ὃν ζητοῦμεν ἀλλὰ δεῦρο
πᾶς

ἐκποδίων θύσων γὰρ ἀνὴρ, ὡς ἔοικ', ἐξ- 240
έρχεται

ΔΙ. εὐφημεῖτε, εὐφημεῖτε.

προῖτω 'ς τὸ πρόσθεν ὀλίγον ἢ κανηφόρος·
ὁ Ξανθίας τὸν φαλλὸν ὀρθὸν στησάτω

ΜΗΤΗΡ κατάρθου τὸ κανοῦν, ὦ θύγατερ, ἵν' ἀπ-
αρξώμεθα.

ΘΥΓΑΤΗΡ. ὦ μήτερ, ἀνάδος δεῦρο τὴν ἐτνήρυσιν, 245
ἵν' ἔτνος καταχέω τοῦλατῆρος τουτουί.

* σχοῖνος = *Schoenus mucronatus*, the *Dagger-pointed Bulrush*, common on all the coasts of the Mediterranean. The spike is supposed to run well up (ἐπίκωπος = "up to the hilt") into the heels of the Lacedaemonians as they trample down the vines.

† There is a play on Pallene, or Pellene, a famous Attic deme.

THE ACHARNIANS, 226-246

Who has pledged Faith with those
 Who are evermore my foes ;
 Upon whom War I make
 For my ruined vineyard's sake ;
 And I ne'er From the strife Will give o'er,
 No, I ne'er Will forbear,
 Till I pierce them in return,
 Like a reed,^a Sharply barbed
 Dagger-pointed, and they learn
 Not to tread Down my vines Any more.
 Now 'tis ours to seek the fellow,
 and Pelténe-wards ^b to look,
 And from land to land to chase him,
 till we bring the rogue to book.
 Never shall I tire of pelting,
 pelting him to death with stones.
 DI (*Within*) Keep ye all the holy silence !
 CHOR Hush ! we've got him. Heard ye, comrades,
 " silence " called in solemn tones ?
 Thus is he, the man we're seeking
 Stand aside, and in a trice
 He, methinks, will stand before us,
 coming out to sacrifice !

DI (*Coming out*) Keep ye all the holy silence !
 Now, basket-bearer, go you on in front,^c
 You, Xanthias, hold the phallus-pole erect.
 WIFE. Set down the basket, girl and we'll begin.
 DAUGHTER O mother, hand me here the gravy-spoon,
 To ladle out the gravy o'er the cake.

^a Dic celebrates the Rural Dionysia on a small scale with his daughter (who acts as *καθηφóρος*) and two slaves, while his wife represents the spectators.

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- ΔΙ. καὶ μὴν καλόν γ' ἔστ'. ὦ Διόνυσε δέσποτα,
 κεχαρισμένως σοι τήνδε τὴν πομπὴν ἐμὲ
 πέμψαντα καὶ θύσαντα μετὰ τῶν οἰκετῶν
 ἀγαγεῖν τυχερῶς τὰ κατ' ἀγροῦς Διονύσια, 250
 στρατιᾶς ἀπαλλαχθέντα τὰς σπονδὰς δέ μοι
 καλῶς ξυνευγκεῖν τὰς τριακοντούτιδας
- ΜΗ. ἄγ', ὦ θύγατερ, ὅπως τὸ κανοῦν καλὴ καλῶς
 οἷσιν, βλέπουσα θυμβροφάγον ὥς μακάριος 255
 ὅστις σ' ὀπύσει, κάκποιήσεται γαλᾶς
 σοῦ μηδὲν ἥττους βδεῖν, ἐπειδὰν ὄρθρος ᾖ.
 πρόβαινε, κὰν τῷχλῳ φυλάττεσθαι σφόδρα
 μὴ τις λαθὼν σου περιτράγῃ τὰ χρυσία
- ΔΙ. ὦ Ξανθία, σφῶν δ' ἐστὶν ὄρθρος ἐκτέος 260
 ὁ φαλλὸς ἐξόπισθε τῆς κανηφόρου
 ἐγὼ δ' ἀκολουθῶν ᾄσομαι τὸ φαλλικόν
 σὺ δ', ὦ γύναι, θεῶ μ' ἀπὸ τοῦ τέγους. πρόβα.

Φαλῆς, ἑταῖρε Βακχίου,
 ξύγκωμε, νυκτοπεριπλάνη-
 τε, μοιχέ, παιδεραστά, 265
 ἔκτω σ' ἔτει προσεῖπον ἐς
 τὸν δῆμον ἐλθὼν ἄσμενος,
 σπονδὰς ποιησάμενος ἑμαυ-
 τῷ, πραγμάτων τε καὶ μαχῶν
 καὶ Λαμάχων ἀπαλλαγείς. 270

πολλῷ γάρ ἐσθ' ἡδίων, ὦ
 Φαλῆς, Φαλῆς, κλέπτουσιν εὐ-
 ρόνθ' ὠρικὴν ὑληφόρον
 τὴν Στρυμοδώρου Θραῖτταν ἐκ

^a θυμβροφάγον *demure*, δριμύ — Photius

^b She would wear her best ornaments ; cf L. 1189 seq

THE ACHARNIANS, 247-274

DI. 'Tis well Lord Dionysus, grant me now
To show the show and make the sacrifice
As thou would'st have me, I and all my house ;
Then keep with joy the Rural Dionysia ,
No more of soldiering now And may this
Peace

Of thirty summers answer to my hopes
WIFE. O daughter, bear the basket sweetly, sweet,
With savory-eating^a look Happy the man,
Whoe'er he is, who weds thee and begets
Kittens as fair and saucy as thyself
Move on¹ but heed lest any in the crowd
Should nibble off, unseen, thy bits of gold^b

DI O Xanthias, walk behind the basket-bearer,
Holding, you two, the phallus-pole erect
And I'll bring up the rear, and sing the hymn :
Wife, watch me from the roof Now then,
proceed

(*Singing*) O Phales,^c comrade revel-roaming
Of Bacchus, wanderer of the gloaming,
Of wives and boys the naughty lover,
Here in my home I gladly greet ye,
Six weary years of absence over ,
For I have made a private treaty
And said good-bye to toils and fusses,
And fights, and fighting Lamachuses.^d

Far happier 'tis to me and sweeter,
O Phales, Phales, some soft glade in,
To woo the saucy, arch, deceiving,
Young Thratta (Strymodore his maiden),

^a Phales is the φαλλός personified

^d For Lamachus see Index, his very name suggests fighting.

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τοῦ φελλέως, μέσῃν λαβόντ',
ἄραντα, καταβαλόντα, κατα- 275
γιγαρτίσ' ὦ Φαλῆς, Φαλῆς.

ἐὰν μεθ' ἡμῶν ξυμπίῃς,
ἐκ κραιπάλης ἔωθεν εἰ-
ρήνης ῥοφήσεις τρύβλιον.
ἦ δ' ἀσπίς ἐν τῷ φεψάλῳ κρεμήσεται.

ΧΟ. οὗτος αὐτός ἐστιν, οὗτος 280
βάλλε βάλλε βάλλε βάλλε,
παῖε πᾶς τὸν μιάρων.
οὐ βαλεῖς, οὐ βαλεῖς;

ΔΙ. Ἡράκλεις, ταυτὶ τί ἐστι, τὴν χύτραν συν-
τρίψετε [στρ.]

ΧΟ. σὲ μὲν οὖν καταλεύσομεν, ὦ μιάρὰ κεφαλῇ. 285

ΔΙ. ἀντὶ ποίας αἰτίας, ὦ χαρνέων γεραίταται,

ΧΟ τοῦτ' ἐρωτᾷς; ἀναίσχυντος εἶ καὶ βδελυρός,
ὦ προδότα τῆς πατρίδος, ὅστις ἡμῶν μόνος 290
σπεισάμενος εἶτα δύνασαι πρὸς ἔμ' ἀπο-
βλέπειν

ΔΙ. ἀντὶ δ' ὧν ἐσπεισάμην οὐκ ἴστε γ'. ἀλλ'
ἀκούσατε.

ΧΟ σοῦ γ' ἀκούσωμεν, ἀπολεῖ κατὰ σε χώσομεν
τοῖς λίθοις 295

ΔΙ. μηδαμῶς, πρὶν ἂν γ' ἀκούσῃτ'. ἀλλ' ἀνά-
σχεσθ', ὦ γαθοί.

ΧΟ οὐκ ἀνασχέσομαι· μηδὲ λέγε μοι σὺ λόγον·

• Lit. "after the night's debauch "

THE ACHARNIANS, 274-290

As from my woodland fells I meet her
Descending with my fagots laden,
And catch her up, and ill entreat her,
And make her pay the fine for thieving.

O Phales, Phales, come and sup,
And in the morn, to brace you up,^a
Of Peace you'll quaff a jovial cup,
And mid the chimney sparks our useless shield
we'll hang

CHOR. That's the man who made the treaty;
There he stands Full in view;
Pelt him, pelt him, pelt him, pelt him,
Pelt him you! Pelt him you!

DI. Heracles! what ails the fellows?
Hang it all, ye'll smash the pot!

CHOR. It is *you* we will smash with our
stones, you detestable head

DI. O most worshipful Acharnians,
why? what reason have ye got?

CHOR. Dare you ask? Traitor base!
Dare you look me in the face?
You who make, You alone,
Private treaties of your own!
Shameless heart! Shameless hand!

DI. But ye know not why I did it:
hear me now the facts declare.

CHOR. Hear you? No! You're to die;
'Neath a stony cairn to lie!

DI. Not, O not until ye've heard me;
worthy sirs, forbear, forbear!

CHOR. No delay! Thee to slay
We'll immediately begin

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ὥς μεμίσθηκά σε Κλέωνος ἔτι μᾶλλον, ὃν ἐ- 300
γὼ τεμῶ τοῖσιν ἱππεῦσι καττύματα.
σοῦ δ' ἐγὼ λόγους λέγοντος οὐκ ἀκούσομαι
μακροῦς,

ὅστις ἐσπείσω Λάκωσιν, ἀλλὰ τιμωρήσομαι.
ΔΙ. ὦγαθοί, τοὺς μὲν Λάκωνας ἐκποδῶν ἐάσατε, 305
τῶν δ' ἐμῶν σπονδῶν ἀκούσατ', εἰ καλῶς
ἐσπεισάμην

ΧΘ. πῶς δέ γ' ἂν καλῶς λέγοις ἄν, εἴπερ ἐσπείσω
γ' ἅπαξ
οἶσιν οὔτε βωμὸς οὔτε πίσις οὔθ' ὄρκος μένει;

ΔΙ. οἶδ' ἐγὼ καὶ τοὺς Λάκωνας, οἷς ἄγαν ἐγκεί-
μεθα,
οὐχ ἀπάντων ὄντας ἡμῖν αἰτίους τῶν πραγ-
μάτων. 310

ΧΘ. οὐχ ἀπάντων, ὦ πανοῦργε, ταῦτα δὴ τολμᾷς
λέγειν
ἐμφανῶς ἤδη πρὸς ἡμᾶς, εἴτ' ἐγὼ σοῦ
φείσομαι,

ΔΙ. οὐχ ἀπάντων, οὐχ ἀπάντων ἀλλ' ἐγὼ λέγων
ὁδὶ
πόλλ' ἂν ἀποφῆναιμ' ἐκείνους ἔσθ' ἃ κἀδι-
κουμένους

ΧΘ. τοῦτο τοῦπος δεινὸν ἤδη καὶ ταραξικάρδιον, 315
εἰ σὺ τολμήσεις ὑπὲρ τῶν πολεμίων ἡμῖν
λέγειν

ΔΙ. κἄν γε μὴ λέγω δίκαια, μηδὲ τῷ πλήθει δοκῶ,

* For Cleon see Index, the Knights were his special enemies, and καττύματα refers to his trade as a tanner.

THE ACHARNIANS, 300-317

- No debate ! Thee we hate
 Worse than Cleon's ^a self, whose skin
 I'll ere long Cut to shoes
 For the worthy Knights to use
 But from *you*, who made a treaty
 with the false Laconian crew,
 I will hear no long orations,
 I will surely punish you
- DI Worthy fellows, for the moment
 those Laconians pretermitt ;
 'Tis a question of my treaty,
 was I right in making it
- CHOR Right to make it ¹ when with Sparta
 no engagement sacred stands,
 Not the altar, not the oath-pledge,
 not the faith of clasped right hands !
- DI Yet I know that these our foemen,
 who our bitter wrath excite,
 Were not always wrong entirely,
 nor ourselves entirely right.
- CHOR Not entirely, shameless rascal ?
 Do you such opinions dare
 Openly to flaunt before me ?
 Shall I then a traitor spare ?
- DI Not entirely, not entirely ¹
 I can prove by reasons strong
 That in many points the Spartans
 at our hands have suffered wrong.
- CHOR. This is quite a heart-perplexing,
 terrible affair indeed,
 If you mean that you will venture
 for our enemies to plead.
- DI. Aye, and if I plead not truly,
 or the people doubt display,

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- ὕπὲρ ἐπιξήνου ῥελήσω τὴν κεφαλὴν ἔχων
λέγειν.
- ΧΟ. εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὧ δημόται,
μὴ οὐ καταξαίνειν τὸν ἄνδρα τοῦτον ἐς φοινικίδα, 320
- ΔΙ. οἷον αὖ μέλας τις ὑμῖν θυμάλῃσι ἐπέξεσεν.
οὐκ ἀκούσεσθ', οὐκ ἀκούσεσθ' ἐτέον, ὦ χαρ-
νηίδαι,
- ΧΟ. οὐκ ἀκουσόμεσθα δῆτα
- ΔΙ. δεινά τὰρα πείσομαι.
- ΧΟ. ἐξολοίμην, ἣν ἀκούσω
- ΔΙ. μηδαμῶς, ὦ χαρνηκοί.
- ΧΟ. ὥς τεθνήξων ἴσθι νυνί.
- ΔΙ. δήξομαρ' ὑμᾶς ἐγὼ 325
ἀνταποκτενῶ γὰρ ὑμῶν τῶν φίλων τοὺς φίλ-
τάτους·
ὥς ἔχω γ' ὑμῶν ὁμήρους, οὓς ἀποσφάξω λαβῶν.
- ΧΟ. εἰπέ μοι, τί τοῦτ' ἀπειλεῖ τοῦπος, ἄνδρες
δημόται,
τοῖς Ἀχαρνικοῖσιν ἡμῖν, μὴν ἔχει του παιδίου
τῶν παρόντων ἔνδον εἰρξας, ἥ πὶ τῷ θρα-
σύνεται, 330
- ΔΙ. βάλλετ', εἰ βούλεσθ'. ἐγὼ γὰρ τουτονὶ δια-
φθερῶ
εἴσομαι δ' ὑμῶν τάχ' ὅστις ἀνθράκων τι
κῆδεται
- ΧΟ. ὥς ἀπωλόμεσθ'. ὁ λάρκος δημότης ὅδ' ἔστ'
ἐμός.

* *Diogenes* goes into the house and returns three lines later carrying in one hand a hamper (λάρκος) full of charcoal and in the other a drawn sword. The Scholast says that the ensuing scene is parodied from the *Telephus* of Euripides.

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- ἀλλὰ μὴ δράσης ὃ μέλλεις. μηδαμῶς, ὦ
μηδαμῶς
- ΔΙ ὡς ἀποκτενῶ, κέκραχθ'. ἐγὼ γὰρ οὐκ ἀκού-
σομαι [ἀντ 335]
- ΧΟ ἀπολείς ἄρ' ὁμήλικα τόνδε φιλανθρακέα,
ΔΙ. οὐδ' ἐμοῦ λέγοντος ὑμεῖς ἀρτίως ἠκούσατε.
- ΧΟ ἀλλὰ νυνὶ λέγ', εἴ σοι δοκεῖ, τόν τε Λακε-
δαιμόνιον αὐτὸν ὅτι τῷ τρόπῳ σου ὅτι φίλος·
ὡς τότε τὸ λαρκίδιον οὐ προδώσω ποτέ 340
- ΔΙ τοὺς λίθους νῦν μοι χαμᾶζε πρῶτον ἐξεράσατε.
- ΧΟ οὐτοί σοι χαμαί, καὶ σὺ κατάθου πάλιν τὸ
ξίφος
- ΔΙ ἀλλ' ὅπως μὴ 'ν τοῖς τρίβωσιν ἐγκάθηνται
που λίθοι
- ΧΟ. ἐκσέσειται χαμᾶζ' οὐχ ὅρῳ σειόμενον,
ἀλλὰ μὴ μοι πρόφασιν, ἀλλὰ κατάθου τὸ
βέλος 345
- ὡς ὅδε γε σειστὸς ἄμα τῇ στροφῇ γίγνεται.
- ΔΙ ἐμέλλετ' ἄρ' ἅπαντες ἀνασεῖεν βοήν,
ὀλίγου τ' ἀπέθανον ἄνθρακες Παρνησίοι,
καὶ ταῦτα διὰ τὴν ἀτοπίαν τῶν δημοτῶν
ὑπὸ τοῦ δέους δὲ τῆς μαρίλης μοι συχνήν 350
ὁ λάρκος ἐνετίλησεν ὥσπερ σηπία
δεινὸν γὰρ οὕτως ὀμφακίαν πεφυκέναι
τὸν θυμὸν ἀνδρῶν ὥστε βάλλειν καὶ βοᾶν

^a i.e. himself

^b i.e. provided you release the λάρκος.

^c Dic. employs the peculiar word ἀνασεῖεν because the preceding speech of the Chorus is full of "shakes"

^d μαρίλη is the black dust of the charcoal

THE ACHARNIANS, 334-353

Never do the thing you mention
 never do, O never do !

DI Cry aloud ! I'm going to slay him ,
 I shall neither hear nor heed.

CHOR You will slay then this charcoal-adorer,^a
 its equal in years !

DI Aye, for when I craved a hearing
 you refused to hear me plead.

CHOR Ah ! but now ! Now you may !
 Whatsoever suits you say.

Say you love, Say you prize,
 Our detested enemies^b

Ne'er will I Faithless prove
 To the scuttle which I love.

DI Well then first, the stones you gathered,
 throw them out upon the ground.

CHOR Out they go ! All my hoard !
 Prithee, lay aside the sword

DI But I fear that in your lappets
 other missiles may be found.

CHOR All are gone ! Every one !
 See my garment shaken wide !

Don't evade Promise made
 Lay, O lay the sword aside

Here's my robe Shaken out,
 As I twist and twirl about.

DI You would then, would you, shake^c your
cries aloft,

And thus Parnesian charcoal all but died,
Slain by the madness of its fellow-burghers.
And in its fright this scuttle, cuttle-wise,
Voided its inky blackness^d on my clothes
Alas that men should carry hearts as sour
As unripe grapes, to pelt and roar, nor hear

ARISTOPHANES

ἐθέλειν τ' ἀκοῦσαι μηδὲν ἴσον ἴσῳ φέρον,
 ἐμοῦ θέλοντος ὑπὲρ ἐπίξηνου λέγειν 355
 ὑπὲρ Λακεδαιμονίων ἀπανθ' ὅσ' ἂν λέγω·
 καίτοι φιλῶ γε τὴν ἐμὴν ψυχὴν ἐγώ.

ΧΟ. τί οὖν οὐ λέγεις, ἐπίξηνον ἐξενεγκὼν θύραζ', [στι
 ὃ τι ποτ', ὦ σχέτλιε, τὸ μέγα τοῦτ' ἔχεις, 360
 πάνν γὰρ ἐμέ γε πόθος ὃ τι φρονεῖς ἔχει
 ἀλλ' ἤπερ αὐτὸς τὴν δίκην διωρίσω,
 θεῖς δεῦρο τοῦπίξηνον ἐγχείρει λέγειν. 365

ΔΙ. ἰδοὺ θεᾶσθε, τὸ μὲν ἐπίξηνον τοδί,
 ὃ δ' ἀνὴρ ὃ λέξων οὕτοσί τιννουτοσί.
 ἀμέλει μὰ τὸν Δί' οὐκ ἐνασπιδώσομαι,
 λέξω δ' ὑπὲρ Λακεδαιμονίων ἃ μοι δοκεῖ.
 καίτοι δέδοικα πολλά τοὺς τε γὰρ τρόπους 370
 τοὺς τῶν ἀγροίκων οἶδα χαίροντας σφόδρα
 ἐάν τις αὐτοὺς εὐλογῇ καὶ τὴν πόλιν
 ἀνὴρ ἀλαζὼν καὶ δίκαια κᾶδικα·
 κᾶνταῦθα λανθάνουσ' ἀπεμπολῶμενοι·
 τῶν τ' αὖ γερόντων οἶδα τὰς ψυχὰς ὅτι 375
 οὐδὲν βλέπουσιν ἄλλο πλὴν ψήφῳ δακεῖν·
 αὐτὸς τ' ἐμαυτὸν ὑπὸ Κλέωνος ἄπαθον
 ἐπίσταμαι διὰ τὴν πέρυσι κωμωδίαν.

* A metaphor from wine mingled with an equal quantity of water

¹ i. e. I will come out into the open, not skulk behind a shield; cf Hom *Il* 267 seq, where the archer Teucer keeps dodging behind the shield of Ajax

* Dic. fears (1) the simple country folk who were deluded by the demagogues, (2) the old dicasts (for whom see the *Wasps*), and (3) Cleon. Aristophanes had apparently made fun of Cleon and certain officials in the *Babylonians* which

THE ACHARNIANS, 354-378

A tempered statement mingled half and
half ;^a
Not though I'm willing o'er a chopping-
block
To say my say for Lacedaemon's folk
And yet I love, be sure, my own dear life.

- CHOR O why not bring the block
 out of doors without delay,
And speak the mighty speech
 which you think will win the day ?
For really I've a longing
 to hear what you will say !
So in the fashion you yourself prescribed,
Place here the chopping-block and start
your speech
- DI. Well look and see, the chopping-block is
here,
And I'm to speak, poor little friendless I
Still never mind , I won't enshield myself,^b
I'll speak my mind for Lacedaemon's folk
And yet I fear ,^c for well I know the moods
Of our good country people, how they love
To hear the City and themselves bepraised
By some intriguing humbug, right or wrong,
Nor ever dream they are being bought and
sold
And well I know the minds of those old men
Looking for nothing but a verdict-bite.
Aye and I know what I myself endured
At Cleon's hands for last year's Comedy.

he had produced at the Great Dionysia the year before,
and Cleon had denounced him for "defaming the State in
the presence of strangers," *cf* 503.

ARISTOPHANES

εἰσελκύσας γάρ μ' εἰς τὸ βουλευτήριον
 διέβαλλε καὶ ψευδῇ κατεγλώττιζέ μου 380
 κάκκυκλοβόρει κάπλυνεν, ὥστ' ὀλίγου πάνυ
 ἀπωλόμην μολυνοπραγμονούμενος
 νῦν οὖν με πρῶτον πρὶν λέγειν ἑάσατε
 ἐνσκευάσασθαι μ' ὅλον ἀθλιώτατον

ΧΟ. τί ταῦτα στρέφει τεχνάζεις τε καὶ πορίζεις
 τριβὰς, [ἀντ 385]
 λαβὲ δ' ἐμοῦ γ' ἔνεκα παρ' Ἱερωνύμου
 σκοτοδασυπυκνότηριχά τιν' Ἄιδος κυνῆν 390
 εἴτ' ἐξάνοιγε μηχανὰς τὰς Σισύφου,
 ὥς σκῆψιν ἀγών οὗτος οὐκ εἰσδέξεται

ΔΙ ὦρα ὅστιν ἄρα μοι καρτερὰν ψυχὴν λαβεῖν,
 καὶ μοι βαδιστέ' ἐστὶν ὡς Εὐριπίδην
 παῖ παῖ

ΚΗΦΙΣΟΦΩΝ τίς οὗτος,
 ΔΙ ἔνδον ἔστ' Εὐριπίδης, 395
 ΚΗ. οὐκ ἔνδον, ἔνδον ἐστίν, εἰ γνῶμην ἔχεις
 ΔΙ πῶς ἔνδον, εἴτ' οὐκ ἔνδον,
 ΚΗ ὀρθῶς, ὦ γέρον.
 ὁ νοῦς μὲν ἔξω ξυλλέγων ἐπύλλια
 οὐκ ἔνδον, αὐτὸς δ' ἔνδον ἀναβάδην ποιεῖ
 τραγωδίαν
 ΔΙ. ὦ τρισμακάρι' Εὐριπίδη, 400
 ὅθ' ὁ δοῦλος οὕτωςι σοφῶς ὑποκρίνεται
 ἐκκάλεσον αὐτόν

* Κυκλοβόρος ποταμὸς ἐν Ἀθήναις χεῖμαρρος, ἄγαν ἡχῶν.
 Schol.

† Lit. "helmet of Hades," i.e. of invisibility, cf *Il* v
 40

THE ACHARNIANS, 379-402

How to the Council-house he haled me off,
And slanged, and lied, and slandered, and
betongued me,
Roaring Cycloborus ^a-wise, till I well nigh
Was done to death, bemiryslushified.
Now therefore suffer me, before I start,
To dress me up the loathliest way I can

CHOR O why keep putting off with that shilly-shally
air?

Hicronymus may lend you, for anything I care,
The shaggy "Cap of Darkness" ^b from his
tangle-matted hair
Then open all the wiles of Sisyphus,
Since this encounter will not brook delay

DI Now must my heart be strong, and I depart
To find Euripides ^c Boy! Ho there, boy!

CEPHISOPHON Who calls me?

DI Is Euripides within?

CE Within and not within, ^d if you conceive me.

DI Within and not within?

CE 'Tis even so
His mund, without, is culling flowers of song,
But he, within, is sitting up aloft
Writing a play

DI O lucky, lucky poet,
Whose very servant says such clever things!
But call him

845 H was a poet with a mop of unkempt hair which
almost hid his face, cf L 349

^c Wanting some beggarly rags DIC resorts to Euripides,
who often dresses his characters in them, cf 412, F. 842
βακισυππαπράδης

^d A skit on E's style, e.g. Alc 521 ἐστὶν τε κοῦκ ἐτ' ἐστὶν

ARISTOPHANES

- ΚΗ. ἄλλ' ἀδύνατον.
 ΔΙ. ἄλλ' ὅμως.
 οὐ γὰρ ἂν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύραν,
 Εὐριπίδῃ, Εὐριπίδιον,
 ὑπάκουσον, εἴπερ πώποτ' ἀνθρώπων τινί· 405
 Δικαιοπόλις καλεῖ σε Χολλείδης, ἐγώ.
 ΕΥΡΙΠΙΔΗΣ. ἄλλ' οὐ σχολή.
 ΔΙ. ἄλλ' ἐκκυκλήθητ'.
 ΕΥ. ἄλλ' ἀδύνατον.
 ΔΙ. ἄλλ' ὅμως.
 ΕΥ. ἄλλ' ἐκκυκλήσομαι· καταβαίνειν δ' οὐ σχολή.
 ΔΙ. Εὐριπίδῃ,
 ΕΥ. τί λέλακας,
 ΔΙ. ἀναβάδην ποιεῖς, 410
 ἐξὸν καταβάδην οὐκ ἐτὸς χωλοὺς ποιεῖς.
 ἀτὰρ τί τὰ ῥάκι' ἐκ τραγωδίας ἔχεις,
 ἐσθῆτ' ἐλεεινὴν, οὐκ ἐτὸς πτωχοὺς ποιεῖς
 ἄλλ' ἀντιβολῶ πρὸς τῶν γονάτων σ', Εὐριπίδῃ,
 δός μοι ῥάκιόν τι τοῦ παλαιοῦ δράματος 415
 δεῖ γάρ με λέξαι τῷ χορῷ ῥῆσιν μακράν
 αὕτη δὲ θάνατον, ἣν κακῶς λέξω, φέρει
 ΕΥ. τὰ ποῖα τρύχη, μῶν ἐν οἷς Οἰνεὺς ὁδὶ
 ὁ δύσποτμος γεραιὸς ἡγωνίζετο,
 ΔΙ. οὐκ Οἰνέως ἦν, ἀλλ' ἐτ' ἀθλιωτέρου. 420
 ΕΥ. τὰ τοῦ τυφλοῦ Φοίνικος,
 ΔΙ. οὐ Φοίνικος, οὔ,

* The adjective marks his deme
 † i. e. "show yourself by means of the eccyclema," a piece
 of machinery by which the wall of a house is turned as if on
 a pivot, disclosing the interior
 ° Because you bring them into being on such a dangerous
 height.

THE ACHARNIANS, 402-421

CE But it can't be done.
 DI But still . . . !
 For go I won't I'll hammer at the door.
 Euripides, my sweet one !
 O if you ever hearkened, hearken now
 'Tis I, Cholleidian ^a Dicaeopolis
 EURIPIDES But I've no time.
 DI But pivot.^b
 EUR. But it can't be done
 DI But still . . . !
 EUR. Well then, I'll pivot, but I can't come down
 DI Euripides !
 EUR Aye
 DI Why do you write up there,
 And not down here ? That's why you make
 lame heroes ^c
 And wherefore sit you robed in tragic rags,
 A pitiful garb ? That's why you make them
 beggars
 But by your knees, Euripi'es, I pray,
 Lend me some rags from that old play of
 yours , ^d
 For to the Chorus I to-day must speak
 A lengthy speech ; and if I fail, 'tis DEATH
 EUR. Rags ! Rags ! what rags ? Mean you the
 rags wherein
 This poor old Oeneus ^e came upon the stage ?
 DI. Not Oeneus, no , a wretcheder man than he.
 EUR Those that blind Phoenix ^f wore ?
 DI. Not Phoenix, no ;

^a τοῦ Τηλέφου , for this play, to which there are frequent references here, see Index *s v*

^b King of Calydon, deprived of his throne by his nephews.

^c According to this legend P was accused by his father Amyntor of seducing his mistress and blinded by him

ARISTOPHANES

- ἀλλ' ἕτερος ἦν Φοῖνικος ἀθλιώτερος
 ΕΥ. ποίας ποθ' ἀνὴρ λακίδας αἰτεῖται πέπλων;
 ἀλλ' ἤ Φιλοκτῆτου τὰ τοῦ πτωχοῦ λέγεις;
 ΔΙ οὐκ, ἀλλὰ τούτου πολὺ πολὺ πτωχιστέρου. 425
 ΕΥ. ἀλλ' ἤ τὰ δυσπινῇ θέλεις πεπλώματα
 ἃ Βελλεροφόντης εἶχ' ὁ χωλὸς οὐτοσί,
 ΔΙ οὐ Βελλεροφόντης ἀλλὰ κάκείνος μὲν ἦν
 χωλός, προσαιτῶν, στωμύλος, δεινὸς λέγειν.
 ΕΥ οἶδ' ἀνδρα, Μυσὸν Τήλεφον
 ΔΙ ναί, Τήλεφον 430
 τούτου δὸς ἀντιβολῶ σέ μοι τὰ σπάργανα.
 ΕΥ ὦ παῖ, δὸς αὐτῷ Τηλέφου ῥακώματα
 κεῖται δ' ἄνωθεν τῶν Θυεστείων ῥακῶν,
 μεταξὺ τῶν Ἴνους
 ΚΗ ἰδοῦ, ταυτὶ λαβέ
 ΔΙ ὦ Ζεῦ διόπτα καὶ κατόπτα πανταχῇ, 435
 ἐνσκευάσασθαι μ' οἶον ἀθλιώτατον
 Εὐριπίδη, ῥπειδήπερ ἐχαρίσω ταδί,
 κάκείνά μοι δὸς τάκόλουθα τῶν ῥακῶν,
 τὸ πιλίδιον περὶ τὴν κεφαλὴν τὸ Μῦσιον.
 δεῖ γάρ με δόξαι πτωχὸν εἶναι τήμερον, 440
 εἶναι μὲν ὅσπερ εἰμί, φαίνεσθαι δὲ μὴ
 τοὺς μὲν θεατὰς εἰδέναι μ' ὅς εἰμ' ἐγώ,
 τοὺς δ' αὖ χορευτὰς ἡλιθίους παρεστάναι,
 ὅπως ἂν αὐτοὺς ῥηματίοις σκιμαλίσω
 ΕΥ δώσω πυκνῇ γὰρ λεπτὰ μηχανᾷ φρενί 445
 ΔΙ εὐδαιμονοίης, Τηλέφῳ δ' ἀγὼ φρονῶ

* This play was produced by Euripides in 431 B.C.

† "lame," i.e., after being thrown from Pegasus

* It is not known how Thyestes and Ino came to wear rags

† ll. 441 and 442 are said by the Scholiast to be taken from the *Telephus*

THE ACHARNIANS, 422-446

- Some other man still wretcheder than Phoenix
 EUR. What shreds of rament can the fellow mean ?
 Can it be those of beggarly Philoctetes ^a ?
 DI. One far, far, far, more beggarly than he
 EUR. Can it be then the loathly gaberdine
 Wherein the lame ^b Bellerophon was clad ?
 DI. Bellerophon ? no , yet mine too limped and
 begged,
 A terrible chap to talk
 EUR. I know the man.
 The Mysian Telephus
 DI. Telephus it is !
 Lend me, I pray, that hero's swaddling-
 clothes
 EUR. Boy, fetch him out the rags of Telephus
 They lie above the Thyesteian rags,
 "Twixt those and Ino's ^c
 CE. (To DI) Take them , here they are.
 DI. (*Holding up the tattered garment against the light*)
 Lord Zeus, whose eyes can pierce through
 everywhere,
 Let me be dressed the loathliest way I can.
 Euripides, you have freely given the rags,
 Now give, I pray you, what pertains to these,
 The Mysian cap to set upon my head
 For I've to-day to act a beggar's part,^d
 To be myself, yet not to seem myself,
 The audience there will know me who I am,
 Whilst all the Chorus stand like idiots by,
 The while I fillip them with cunning words ^e
 EUR. Take it ; you subtly plan ingenious schemes
 DI. To thee, good luck , to Telephus—what I
 wish him !

* Or " little phraselets " such as E was fond of

ARISTOPHANES

- εὖ γ'· οἶον ἤδη ῥηματίων ἐμπίπλαμαι.
 ἀτὰρ δέομαί γε πτωχικοῦ βακτηρίου.
 ΕΤ. τουτὶ λαβὼν ἄπελθε λαῖνων σταθμῶν.
 ΔΙ. ὦ θύμ', ὄρᾳς γὰρ ὡς ἀπαθοῦμαι δόμων, 450
 πολλῶν δεόμενος σκευαρίων· νῦν δὴ γενοῦ
 γλίσχρος προσαιτῶν λιπαρῶν τ' Εὐριπίδη,
 δός μοι σφυρίδιον διακεκαυμένον λύχνῳ
 ΕΤ. τί δ', ὦ τάλας, σε τοῦδ' ἔχει πλέκους χρέος,
 ΔΙ. χρέος μὲν οὐδέν, βούλομαι δ' ὅμως λαβεῖν 455
 ΕΤ. λυπηρὸς ἴσθ' ὦν ἀποχώρησον δόμων
 ΔΙ. φεῦ εὐδαιμονοίης, ὥσπερ ἡ μήτηρ ποτέ
 ΕΤ. ἄπελθε νῦν μοι
 ΔΙ. μᾶλλά μοι δὸς ἐν μόνον,
 κοτυλίσκιον τὸ χεῖλος ἀποκεκρουσμένον.
 ΕΤ. φθειροῦ λαβὼν τόδ' ἴσθι δ' ὀχληρὸς ὦν 460
 δόμοις
 ΔΙ. οὐπω μὰ Δι' οἴσθ' οἷ' αὐτὸς ἐργάζει κακά.
 ἀλλ', ὦ γλυκύτατ' Εὐριπίδη, τουτὶ μόνον,
 δός μοι χυτρίδιον σπογγίῳ βεβυσμένον
 ΕΤ. ἄνθρωπ', ἀφαιρήσει με τὴν τραγωδίαν
 ἄπελθε ταυτηνὶ λαβὼν
 ΔΙ. ἀπέρχομαι. 465
 καίτοι τί δράσω, δεῖ γὰρ ἐνός, οὐ μὴ τυχῶν
 ἀπόλωλ' ἀκουσον, ὦ γλυκύτατ' Εὐριπίδη·
 τουτὶ λαβὼν ἄπειμι κοῦ πρόσσεμι' ἔτι·
 εἰς τὸ σφυρίδιον ἰσχνά μοι φυλλεῖα δός.
 ΕΤ. ἀπολεῖς μ'. ἰδοὺ σοι. φροῦδά μοι τὰ δρά- 470
 ματα

* 14, wearing the rags of T. he feels himself able to talk like him

^b Probably for carrying scraps, cf. *sportula* Telephus is said to have carried one "in a tragedy" (Diog. Laert. vi 87)

THE ACHARNIANS, 347-470

- Yah ! why I'm full of cunning words already ^a
 But now, methinks, I need a beggar's staff
- EUR. Take this, and get thee from the marble halls.
 DI. O Soul, thou seest me from the mansion thrust,
 Still wanting many a boon. Now in thy prayer
 Be close and instant Give, Euripides,
 A little basket ^b with a hole burnt through it.
- EUR. What need you, hapless one, of this poor
 wicker ?
- DI. No need perchance ; but O I want it so.
- EUR. Know that you're wearisome, and get you
 gone
- DI. Alas ! Heaven bless you, as it blessed your
 mother ^c
- EUR. Leave me in peace
- DI. Just one thing more, but one,
 A little tankard with a broken rim
- EUR. Here Now be off You trouble us ; begone.
- DI. You know not yet what ill you do yourself
 Sweet, dear Euripides, but one thing more,
 Give me a little pitcher, plugged with sponge.
- EUR. Fellow, you're taking the whole tragedy.
 Here, take it and begone
- DI. I'm going now
 And yet ! there's one thing more, which if I
 get not
 I'm ruined Sweetest, best Euripides,
 With this I'll go, and never come again ;
 Give me some withered leaves to fill my
 basket.
- EUR. You'll slay me ! Here ! My plays are dis-
 appearing.

^a Said to be a seller of potherbs , cf. 478

ARISTOPHANES

- ΔΙ. ἀλλ' οὐκέτ', ἀλλ' ἄπειμι καὶ γάρ εἰμ' ἄγαν
ὀχληρός, οὐ δοκῶν με κοιράνους στυγεῖν
οἴμοι κακοδαίμων, ὥς ἀπόλωλ' ἐπελαθόμεν
ἐν ᾧπέρ ἐστι πάντα μοι τὰ πράγματα
Εὐριπίδιον, ᾧ φιλτάτιον καὶ γλυκύτατον, 475
κάκιστ' ἀπολοίμην, εἴ τί σ' αἰτήσαιμ' ἔτι,
πλὴν ἐν μόνον, τουτὶ μόνον, τουτὶ μόνον,
σκάνδικά μοι δός, μητρόθεν δεδεγμένος
- ΕΤ. ἀνὴρ ὑβρίζει· κλεῖε πηκτὰ δωμάτων
- ΔΙ. ᾧ θύμ', ἄνευ σκάνδικος ἐμπορευτέα 480
ἄρ' οἶσθ' ὅσον τὸν ἀγῶν' ἀγωνιεῖ τάχα,
μέλλων ὑπὲρ Λακεδαιμονίων ἀνδρῶν λέγειν,
πρόβαινέ νυν, ᾧ θυμέ γραμμὴ δ' αὐτῇ
ἔσθηκας, οὐκ εἴ καταπιὼν Εὐριπίδην,
ἐπήνεσ' ἄγε νυν, ᾧ τάλαινα καρδία, 485
ἄπελθ' ἐκείσε, κᾶτα τὴν κεφαλὴν ἐκεῖ
παράσχεις, εἰποῦς' ἄττ' ἂν αὐτῇ σοι δοκῇ
τόλμησον, ἴθι, χώρησον, ἄγαμαι καρδίας 490
- ΧΘ. τί δράσεις, τί φήσεις, ἀλλ' ἴσθι νυν
ἀναίσχυντος ὦν σιδηροῦς τ' ἀνὴρ,
ὅστις παρασχὼν τῇ πόλει τὸν αὐχένα
ἅπασι μέλλεις εἰς λέγειν τάναντία
ἀνὴρ οὐ τρέμει τὸ πρᾶγμ' εἰά νυν, 495
ἐπειδὴπερ αὐτὸς αἰρεῖ, λέγε
- ΔΙ. μὴ μοι φθονήσῃτ', ἄνδρες οἱ θεώμενοι,
εἰ πτωχὸς ὦν ἔπειτ' ἐν Ἀθηναίοις λέγειν

* "Parodied from the *Oeneus* of Euripides" Schol

† Here Euripides is wheeled in again, and *Dic* advances to the block to make his speech

* i.e., from which the racers started *Dic* being now well primed with Euripides feels he ought to go ahead.

THE ACHARNIANS, 471-497

- DI. Enough ! I go Too troublesome by far
 Am I, not witting that the chieftains hate me !^a
 Good Heavens ! I'm ruined I had clean for-
 gotten
 The thing whereon my whole success depends.
 My own Euripides, my best and sweetest,
 Perdition seize me if I ask aught else
 Save this one thing, thus only, only this,
 Give me some chervil, borrowing from your mother.
- EUR The man insults us Shut the palace up^b
- DI. O Soul, without our chervil we must go
 Knowest thou the perilous strife thou hast to
 strive,
 Speaking in favour of Laconian men ?
 On, on, my Soul ! Here is the line^c How ?
 What ?
 Swallow Euripides, and yet not budge ?
 Oh, good ! Advance, O long-enduring heart,
 Go thither, lay thine head upon the block,
 And say whatever to thyself seems good
 Take courage ! Forward ! March ! O well
 done, heart !
- CHOR What will you say ? What will you do ?
 Man, is it true
 You are made up of iron and of shameless-
 ness too ?
 You who will, one against us all, debate,
 Offering your neck a hostage to the State !^d
 Nought does he fear
 Since you will have it so, speak, we will hear
- DI. Bear me no grudge, spectators, if, a beggar,
 I dare to speak before the Athenian people

ARISTOPHANES

μέλω περὶ τῆς πόλεως, τρυγῳδίαν ποιῶν. 500
 τὸ γὰρ δίκαιον οἶδε καὶ τρυγῳδία.
 ἐγὼ δὲ λέξω δεινὰ μὲν, δίκαια δέ
 οὐ γάρ με νῦν γε διαβαλεῖ Κλέων ὅτι
 ξένων παρόντων τὴν πόλιν κακῶς λέγω.
 αὐτοὶ γάρ ἐσμεν οὐπὶ Ληναίῳ τ' ἄγών,
 κοῦπω ξένοι πάρεσιν οὔτε γὰρ φόροι 505
 ἤκουσιν οὔτ' ἐκ τῶν πόλεων οἱ ξύμμαχοι.
 ἀλλ' ἐσμέν αὐτοὶ νῦν γε περιεπτισμένοι
 τοὺς γὰρ μετοίκους ἄχυρα τῶν ἀστῶν λέγω.
 ἐγὼ δὲ μισῶ μὲν Λακεδαιμονίους σφόδρα,
 καυτοῖς ὁ Ποσειδῶν, οὐπὶ Ταινάρῳ θεός, 510
 σείσας ἅπασιν ἐμβάλοι τὰς οἰκίας
 καμοὶ γάρ ἐστιν ἀμπέλια κεκομμένα
 ἀτάρ, φίλοι γὰρ οἱ παρόντες ἐν λόγῳ,
 τί ταῦτα τοὺς Λάκωνας αἰτιώμεθα,
 ἡμῶν γὰρ ἄνδρες, οὐχὶ τὴν πόλιν λέγω, 515
 μέμνησθε τοῦθ', ὅτι οὐχὶ τὴν πόλιν λέγω,
 ἀλλ' ἀνδράρια μοχθηρά, παρακεκομμένα,
 αἵμα καὶ παράσημα καὶ παράξενα,
 ἐσυκοφάντει Μεγαρέων τὰ χλανίσκια.
 κεῖ που σίκυον ἴδοιεν ἢ λαγῳδιον 520
 ἢ χοιρίδιον ἢ σκόροδον ἢ χονδρούς ἄλλας,
 ταῦτ' ἦν Μεγαρικά κάπέπρατ' αὐθημερόν.

* The speech throughout is probably a parody of one in the *Telerhus*, and for ll 497, 498 the Scholast quotes the original as—

μή μοι φθονήσῃ, ἄνδρες Ἑλλήνων ἄκροι,
 εἰ πτωχὸς ὢν τέτληκ' ἐν ἐσθλοῖσιν λέγειν

† Only citizens and *μέτοικοι* were present at the "Lenaea"

* They are "clean-winnowed," only the grain being left, of which the *αστοὶ* are the flour and the *μέτοικοι* the bran.

THE ACHARNIANS, 400-522

About the city in a comic play ^a
 For what is true even comedy can tell
 And I shall utter startling things but true.
 Nor now can Cleon slander me because,
 With strangers present, I defame the State.
 'Tis the Lenaea, and we're all alone, ^b
 No strangers yet have come, nor from the states
 Have yet arrived the tribute and allies
 We're quite alone clean-winnowed, for I count
 Our alien residents the civic bran ^c

The Lacedaemonians I detest entirely,
 And may Poseidon, Lord of Taenarum,
 Shake ^d all their houses down about their ears;
 For I, like you, have had my vines cut down.
 But after all—for none but friends are here—
 Why the Lacomans do we blame for this?
 For men of ours, I do not say the State,
 Remember this, I do not say the State, ^e
 But worthless fellows of a worthless stamp,
 Ill-coined, ill-minted, spurious little chaps,
 Kept on denouncing Megara's little coats ^f
 And if a cucumber or hare they saw,
 Or sucking-pig, or garlic, or lump-salt, ^g
 All were Megarian, and were sold off-hand ^h

^a i.e. as 'Εννοχῆταιος, the Earth-Shaker Sparta suffered from earthquakes, cf Thuc i 128 2; Paus vii. 25 1

^b He emphasizes this because that was the exact charge, cf 503

^c "The ἐξωμίδες which formed the staple manufacture of Megara; cf Xen Mem ii 7 6" R.

^d i.e. rock-salt

^e i.e. after being denounced as Megarian and confiscated; cf 542 The exclusion of the Megarians from the "market of Athens and Athenian harbours" was put forward by Sparta in 431 B.C. as one of the chief grounds for war, cf. Thuc i 139 1

ARISTOPHANES

καὶ ταῦτα μὲν δὴ σμικρὰ κάπιχώρια,
 πόρνην δὲ Σιμαίθαν ἰόντες Μεγαράδε
 νεανίαί κλέπτουσι μεθυσκοτόταβοι 525
 κᾶθ' οἱ Μεγαρῆς ὀδύναις πεφυσιγγωμένοι
 ἀντεξέκλεψαν Ἀσπασίας πόρνα δύο·
 κἀντεῦθεν ἀρχὴ τοῦ πολέμου κατερράγη
 Ἑλλήσι πᾶσιν ἐκ τριῶν λαικαστριῶν
 ἐντεῦθεν ὀργῇ Περικλῆς Οὐλύμπιος 530
 ἥστραπτ', ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα,
 ἐτίθει νόμους ὥσπερ σκόλια γεγραμμένους,
 ὡς χρὴ Μεγαρέας μήτε γῇ μήτ' ἐν ἀγορᾷ
 μήτ' ἐν θαλάττῃ μήτ' ἐν ἡπείρῳ μένειν
 ἐντεῦθεν οἱ Μεγαρῆς, ὅτε δὴ 'πείνων βάδην, 535
 Λακεδαιμονίων ἐδέοντο τὸ ψήφισμ' ὅπως
 μεταστραφείη τὸ διὰ τὰς λαικαστρίας
 οὐκ ἠθέλομεν δ' ἡμεῖς δεομένων πολλάκις
 κἀντεῦθεν ἦδη πάταγος ἦν τῶν ἀσπίδων
 ἐρεῖ τις, οὐ χρῆν ἀλλὰ τί ἐχρῆν εἵπατε 540
 φέρ', εἰ Λακεδαιμονίων τις ἐκπλεύσας σκάφει
 ἀπέδοτο φήνας κυνίδιον Σεριφίων,
 καθῆσθ' ἂν ἐν δόμοισιν, ἥ πολλοῦ γε δεῖ·
 καὶ κάρτα μέντ' ἐν εὐθέως καθεῖλκετε
 τριακοσίας ναῦς, ἦν δ' ἂν ἡ πόλις πλέα 545
 θορύβου στρατιωτῶν, περὶ τριηράρχου βοῆς,
 μισθοῦ διδομένου, Παλλαδίων χρυσομένων,
 στοᾶς στεναχούσης, σιτίων μετρομένων,
 52

THE ACHARNIANS, 523-548

Still these were trifles, and our country's way.
 But some young tipsy cottabus-players went
 And stole from Megara-town the fair Simaetha.
 Then the Megarians, garlicked with the smart,
 Stole, in return, two of Aspasia's ^a hussies
 From these three Wantons o'er the Hellenic race
 Burst forth the first beginnings of the War.
 For then, in wrath, the Olympian Pericles
 Thundered and lightened, and confounded Hellas,
 Enacting laws which ran like drinking-songs,^b
That the Megarians presently depart
From earth and sea, the mainland, and the mart
 Then the Megarians, slowly famishing,
 Besought their Spartan friends to get the Law
 Of the three Wantons cancelled and withdrawn
 And oft they asked us, but we yielded not
 Then followed instantly the clash of shields
 Ye'll say *They should not*, but what should they, then?
 Come now, had some Laconian, sailing out,
 Denounced and sold a small Seriphian^c dog,
 Would you have sat unmoved? Far, far from that!
 Ye would have launched three hundred ships of war,
 And all the City had at once been full
 Of shouting troops, of fuss with trierarchs,
 Of paying wages, gilding Pallases,^d
 Of rations measured, roaring colonnades,

^a The famous mistress of Pericles

^b The σκόλιον it resembles was by Timocreon of Rhodes:
 ὠφελέν σ', ὦ τυφλὲ Πλοῦτε, | μήτε γῆ μήτ' ἐν θαλάσῃ | μήτ' ἐν
 ἡπείρῳ φανῆναι .

^c Seriphus is a very small island, one of the Cyclades,
 due east from Sparta. The smallest injury to the smallest
 "island" would have roused Athens to fury

^d i.e. for figure-heads or the like.

ARISTOPHANES

ἀσκήων, τροπωτήρων, κάδους ὠνουμένων,
 σκορόδων, ἐλαῶν, κρομμύων ἐν δικτύοις, 550
 στεφάνων, τριχίδων, αὐλητρίδων, ὑπωπίων·
 τὸ νεώριον δ' αὖ κωπέων πλατουμένων,
 τύλων ψοφούντων, θαλαμιῶν τροπουμένων,
 αὐλῶν, κελευστῶν, νιγλάρων, συριγμάτων.
 ταῦτ' οἶδ' ὅτι ἂν ἐδράτε· τὸν δὲ Τηλέφον 555
 οὐκ οἴομεσθα, νοῦς ἄρ' ἡμῖν οὐκ ἔνι.

- HM. A. ἄληθες, ὠπίτριπτε καὶ μιαρῶτατε,
 ταυτὶ σὺ τολμᾷς πτωχὸς ὦν ἡμᾶς λέγειν,
 καὶ συκοφάντης εἴ τις ἦν, ὠνείδισας,
 HM B. νῆ τὸν Ποσειδῶ, καὶ λέγει γ' ἅπερ λέγει 560
 δίκαια πάντα κοῦδὲν αὐτῶν ψεύδεται.
 HM A εἴτ' εἰ δίκαια, τοῦτον εἰπεῖν αὐτ' ἐχρήν;
 ἀλλ' οὐ τι χαίρων ταῦτα τολμήσει λέγειν
 HM B οὗτος σὺ ποῖ θεῖς, οὐ μενεῖς, ὥς εἰ θενεῖς
 τὸν ἄνδρα τοῦτον, αὐτὸς ἀρθήσει τάχα. 565

- HM A. ἰὼ Λάμαχ', ὦ βλέπων ἀστραπᾶς,
 βοήθησον, ὦ γοργολόφα, φανείς,
 ἰὼ Λάμαχ', ὦ φίλ', ὦ φυλέτα·
 εἴτε τις ἔστι ταξί-
 αρχος, ἢ στρατηγός, ἢ
 τειχομάχας ἀνὴρ, βοηθησάτω 570
 τις ἀνύσας ἐγὼ γὰρ ἔχομαι μέσος.

* καὶ ταῦτα ἐκ Τηλέφου Schol. The speech ends, as it began, with a quotation, and its effect is to split the Chorus into two hostile sections.

THE ACHARNIANS, 549-571

Of wineskins, oarloops, bargaining for casks,
Of nets of onions, olives, garlic-heads,
Of chaplets, pilchards, flute-girls, and black
eyes

And all the arsenal had rung with noise
Of oar-spars planed, pegs hammered, oar-
loops fitted,

Of boatswains' calls, and flutes, and trills, and
whistles

This had ye done, and shall not Telephus,^a
Think we, do this? we've got no brains at all.

SEMICHORUS I Aye, say you so, you rascally villain
you?

And this from you, a beggar? Dare you
blame us

Because, perchance, we've got informers here?

SEMICHORUS II Aye, by Poseidon, every word he says
is true and right, he tells no lies at all.

SC I True or untrue, is he the man to say it?
I'll pay him out, though, for his insolent speech.

SC II Whither away? I pray you stay If him you
hurt,

You'll find your own self hoisted up directly^b

SC I Lamachus! Help! with thy glances of light-
ning,

Terrible-crested, appear in thy pride,

Come, O Lamachus, tribesman and friend to
us,

Is there a stormer of cities beside?

Is there a captain? O come ye in haste,

Help me, O help! I am caught by the waist.

^b A scuffle takes place in the orchestra, in which the leader
of the first semichorus is worsted

ARISTOPHANES

- ΛΑΜΑΧΟΣ πόθεν βοῆς ἤκουσα πολεμιστηρίας;
 ποῖ χρή βοηθεῖν, ποῖ κυδοιμὸν ἐμβαλεῖν,
 τίς Γοργόν' ἐξήγειρεν ἐκ τοῦ σάγματος,
- ΔΙ. ὦ Λάμαχ' ἦρως, τῶν λόφων καὶ τῶν λόχων 575
- ΗΜ Α. ὦ Λάμαχ', οὐ γὰρ οὗτος ἄνθρωπος πάλαι
 ἅπασαν ἡμῶν τὴν πόλιν κακορροθεῖ,
 ΛΑ οὗτος σὺ τολμᾷς πτωχὸς ὦν λέγειν τάδε,
 ΔΙ. ὦ Λάμαχ' ἦρως, ἀλλὰ συγγνώμην ἔχε,
 εἰ πτωχὸς ὦν εἰπὼν τι κάστωμυλάμην
- ΛΑ. τί δ' εἶπας ἡμᾶς, οὐκ ἐρεῖς,
 ΔΙ οὐκ οἶδά πω· 580
 ὑπὸ τοῦ δέους γὰρ τῶν ὄπλων ἱλιγγιῶ
 ἀλλ' ἀντιβολῶ σ', ἀπένεγκέ μου τὴν μορμόνα.
- ΛΑ ἰδοῦ
 ΔΙ παράθες νυν ὑπτίαν αὐτὴν ἐμοί
 ΛΑ. κεῖται
 ΔΙ φέρε νυν ἀπὸ τοῦ κράνους μοι τὸ πτερόν.
 ΛΑ τουτὶ πτίλον σοι
 ΔΙ τῆς κεφαλῆς νύν μου λαβοῦ, 585
 ἦν' ἐξεμέσω βδελύττομαι γὰρ τοὺς λόφους
- ΛΑ. οὗτος, τί δράσεις, τῷ πτίλῳ μέλλεις ἐμείν,
 ΔΙ. πτίλον γὰρ ἔστιν, εἶπέ μοι, τίνος ποτὲ
 ὄρνιθος ἔστιν, ἄρα κομπολακύθου,
 ΛΑ. οἴμ' ὡς τεθνήξει
 ΔΙ. μηδαμῶς, ὦ Λάμαχε 590
 οὐ γὰρ κατ' ἰσχύν ἔστιν· εἰ δ' ἰσχυρὸς εἶ,
 τί μ' οὐκ ἀπειψώλησας, εὖοπλος γὰρ εἶ.
- ΛΑ ταυτὶ λέγεις σὺ τὸν στρατηγὸν πτωχὸς ὦν,

* Emblazoned on his shield

† "I superciliously calls the huge ostrich feather πτίλον, a term used of the soft and downy plumage of the breast" R
 56

THE ACHARNIANS, 572-593

- LAMACHUS Whence came the cry of battle to my ears ?
Where shall I charge ? where cast the battle-
din ?
Who roused the sleeping Gorgon ^a from its
case ?
- DI O Lamachus hero, O those crests and cohorts !
S C I O Lamachus, here has this fellow been
With frothy words abusing all the State
- LAM You dare, you beggar, say such things as
those ?
- DI O Lamachus hero, grant me pardon true
If I, a beggar, spake or chattered aught.
- LAM What said you ? Hey ?
- DI I can't remember yet.
I get so dizzy at the sight of arms
I pray you lay that terrible shield aside
- LAM There then
- DI Now set it upside down before me.
- LAM 'Tis done
- DI Now give me from your crest that plume
- LAM Here, take the feather ^b
- DI Now then, hold my head,
And let me vomit I so loathe those crests.
- LAM What ! use my feather, rogue, to make you
vomit ?
- DI A feather is it, Lamachus ? Pray what bird
Produced it ? Is it a Great Boastard's plume ?
- LAM Death and Destruction !
- DI No, no, Lamachus.
That's not for strength like yours If strong
you are
Why don't you circumcise me ? You're well
armed
- LAM. What ! you, a beggar, beard the general so ?

ARISTOPHANES

- ΔΙ. ἐγὼ γάρ εἰμι πτωχός;
 ΛΑ. ἀλλὰ τίς γὰρ εἶ;
 ΔΙ. ὅστις, πολίτης χρηστός, οὐ σπουδαρχίδης, 595
 ἀλλ' ἐξ ὅτου περ ὁ πόλεμος, στρατωνίδης,
 σὺ δ' ἐξ ὅτου περ ὁ πόλεμος, μισθαρχίδης
 ΛΑ. ἐχειροτόνησαν γάρ, με—
 ΔΙ. κόκκυγές γε τρεῖς
 ταῦτ' οὖν ἐγὼ βδελυττόμενος ἐσπείσάμην,
 ὁρῶν πολιούς μὲν ἄνδρας ἐν ταῖς τάξεσιν, 600
 νεανίας δ' οἴους σὺ διαδεδρακότας
 τοὺς μὲν ἐπὶ Θράκης μισθοφοροῦντας τρεῖς
 δραχμάς,
 Τισαμενοφαινίππους, Πανουργιππαρχίδας
 ἐτέρους δὲ παρὰ Χάρητι, τοὺς δ' ἐν Χαόσι
 Γερητοθεοδώρους, Διομειαλαζόνας, 605
 τοὺς δ' ἐν Καμαρίνῃ κὰν Γέλα κὰν Καταγέλα
 ΛΑ. ἐχειροτονήθησαν γάρ
 ΔΙ. αἷτιον δὲ τί
 ὑμᾶς μὲν αἰεὶ μισθοφορεῖν ἀμηγέπη,
 τωνδὶ δὲ μηδέν', ἐτέόν, ὦ Μαριλάδη,
 ἦδη πεπρέσβευκας σὺ πολὺς ὦν ἔνῃ, 610
 ἀνένευσε καίτοι γ' ἐστὶ σῶφρων κἀργάτης
 τί δαὶ Δράκυλλος κ' Εὐφορίδης ἢ Πρινίδης,
 εἰδέν τις ὑμῶν τὰ κβάταν' ἢ τοὺς Χαόνας;
 οὐ φασιν. ἀλλ' ὁ Κοισύρας καὶ Λάμαχος,
 οἷς ὑπ' ἐράνου τε καὶ χρεῶν πρώην ποτέ, 615

* Silly, empty-headed fellows; "gowks"

* The personal allusions in these names are obscure

* The name is a mere pun on Γέλα.

* One of the Chorus, so too with the names in 612

* ἐνῃ. the Scholiasts did not understand this, but one renders it "long ago", no one has explained it satisfactorily.

THE ACHARNIANS, 594-615

- DI A beggar am I, Lamachus ?
 LAM What else ?
 DI An honest townsman, not an office-seekrian,
 Since war began, an active-service-seekrian,
 But you're, since war began, a full-pay-seekrian
 LAM The people chose me—
 DI Aye, three cuckoo-birds.^a
 That's what I loathe, that's why I made my
 treaty,
 When grey-haired veterans in the ranks I saw,
 And boys like you, paltry malingering boys,
 Off, some to Thrace—their daily pay three
 drachmas—
 Phaenippuses, Hipparchidreprobations,^b
 And some with Chares, to Chaonia some,
 Geretothedores, Diomirogues, and some
 To Camarina, Gela, and Grineela.^c
 LAM The people chose them—
 DI And how comes it, pray,
 That you are always in receipt of pay,
 And these are NEVER ? Come, Marilades,^d
 You are old and grey^e, when have you served
 as envoy ?
 NEVER ! Yet he's a steady, active man
 Well then, Euphorides, Prinides, Dracyllus,
 Have *you* Ecbatana or Chaonia seen ?
 NEVER ! But Coesyra's son^f and Lamachus,
They have, to whom, for debts and calls
 unpaid,^g

^f i.e. any young nobleman Coesyra belonged to the great family of the Alcmaeonidae, cf C 800

^g In Dem 821 14 ἐπάνους λέλοιπε ("he has left his subscription unpaid") is used to describe a rascal, and see L & S s.v.

ARISTOPHANES

- ὥσπερ ἀπόνιπτρον ἐκχέοντες ἐσπέρας,
 ἅπαντες ἐξίστω παρήγουν οἱ φίλοι
 ΛΑ. ὦ δημοκρατία, ταῦτα δῆτ' ἀνασχετά,
 ΔΙ. οὐ δῆτ', ἐὰν μὴ μισθοφορῇ γε Λάμαχος.
 ΛΑ. ἀλλ' οὖν ἐγὼ μὲν πᾶσι Πελοποννησίοις 620
 αἰεὶ πολεμήσω, καὶ ταραῶ πανταχῇ,
 καὶ ναυσὶ καὶ πεζοῖσι, κατὰ τὸ καρτερόν.
 ΔΙ. ἐγὼ δὲ κηρύττω γε Πελοποννησίοις
 ἅπασι καὶ Μεγαρεῦσι καὶ Βοιωτίοις
 πωλεῖν ἀγοράζειν πρὸς ἐμέ, Λαμάχῳ δὲ μὴ 625

- ΧΘ. ἀνὴρ νικᾷ τοῖσι λόγοισιν, καὶ τὸν δῆμον μετα-
 πείθει
 περὶ τῶν σπονδῶν. ἀλλ' ἀποδύντες τοῖς
 ἀναπαίστοις ἐπίωμεν.

Ἐξ οὗ γε χοροῖσιν ἐφέστηκεν τρυγικοῖς ὁ
 διδάσκαλος ἡμῶν,
 οὕτω παρέβη πρὸς τὸ θέατρον λέξων ὥς
 δεξιός ἐστιν
 διαβαλλόμενος δ' ὑπὸ τῶν ἐχθρῶν ἐν Ἀθη-
 ναίοις ταχυβούλοις, 630
 ὥς κωμῶδεῖ τὴν πόλιν ἡμῶν καὶ τὸν δῆμον
 καθυβρίζει,
 ἀποκρίνεσθαι δεῖται νυνὶ πρὸς Ἀθηναίους
 μεταβούλους
 φησὶν δ' εἶναι πολλῶν ἀγαθῶν ἄξιός ὑμῖν ὁ
 ποιητής,
 παύσας ὑμᾶς ξενικοῖσι λόγοις μὴ λίαν ἐξ-
 απατᾶσθαι,

* The leader of the Chorus speaks as though the poet in person had "come forth" (παρέβη) to deliver the Parabasis, 60

THE ACHARNIANS, 616-634

Their friends but now, like people throwing
out

Their slops at eve, were crying "Stand away!"

LAM. O me! Democracy! can thus be borne?

DI. No, not if Lamachus receive no pay

LAM But I with all the Peloponnesian folk
Will always fight, and vex them everyway,
By land, by sea, with all my might and main

[Exit

DI And I to all the Peloponnesian folk,
Megarians and Boeotians, give full leave
To trade with me, but not to Lamachus

[Exit

CHOR The man has the best of the wordy debate,
and the hearts of the people is winning
To his plea for the truce Now doff we our robes,
our own anapaestics beginning

SINCE first to exhibit his plays he began,
our chorus-instructor has never
Come forth ^a to confess in this public address
how tactful he is and how clever
But now that he knows he is slandered by foes
before Athens so quick to assent,
Pretending he jeers our City and sneers
at the people with evil intent,
He is ready and fain his cause to maintain
before Athens so quick to repent.
Let honour and praise be the guerdon, he says,
of the poet whose satire has stayed you
From believing the orators' novel conceits
wherewith they cajoled and betrayed you;

which is the first that has come down to us "a Parabasis
complete in all its seven parts"; see note on *W* 1009

ARISTOPHANES

μηδ' ἡδεσθαι θωπευομένους μηδ' εἶναι χαυνοπολί-
 τας 635
 πρότερον δ' ὑμᾶς ἀπὸ τῶν πόλεων οἱ πρέσβεις ἐξ-
 απατῶντες
 πρῶτον μὲν ἰοστεφάνους ἐκάλουν· κάπειδ' ἑτοῦτό τίς
 εἶποι,
 εὐθὺς διὰ τοὺς στεφάνους ἐπ' ἄκρων τῶν πυγιδίων
 ἐκάθησθε
 εἰ δέ τις ὑμᾶς ὑποθωπεύσας λιπαρὰς καλέσειεν
 Ἀθήνας,
 εὔρετο πᾶν ἂν διὰ τὰς λιπαράς, ἀφύων τιμὴν περι-
 ἀψας 640
 ταῦτα ποιήσας πολλῶν ἀγαθῶν αἴτιος ὑμῖν γε-
 γήνηται,
 καὶ τοὺς δήμους ἐν ταῖς πόλεσιν δείξας, ὥς δημο-
 κρατοῦνται
 τοιγάρτοι νῦν ἐκ τῶν πόλεων τὸν φόρον ὑμῖν ἀπ-
 άγοντες
 ἤξουσιν, ἰδεῖν ἐπιθυμοῦντες τὸν ποιητὴν τὸν ἄρι-
 στον,
 ὅστις παρεκινδύνευσ' εἰπεῖν ἐν Ἀθηναίοις τὰ δί-
 καια 645
 οὕτω δ' αὐτοῦ περὶ τῆς τόλμης ἤδη πόρρω κλέος
 ἦκει,
 ὅτε καὶ βασιλεύς, Λακεδαιμονίων τὴν πρεσβείαν
 βασανίζων,
 ἡρώτησεν πρῶτα μὲν αὐτοὺς πότεροι ταῖς ναυσὶ κρα-
 τοῦσιν·
 εἶτα δὲ τοῦτον τὸν ποιητὴν ποτέρους εἶποι κακὰ
 πολλά
 τούτους γὰρ ἔφη τοὺς ἀνθρώπους πολὺ βελτίους γε-
 γενῆσθαι 650

THE ACHARNIANS, 635-650

Who bids you despise adulation and hes
nor be citizens Vacant and Vain.
For before, when an embassy came from the states
intriguing your favour to gain,
And called you the town of the VIOLET CROWN,^o
so grand and exalted ye grew,
That at once on your tiptails erect ye would sit,
those crowns were so pleasant to you
And then, if they added the SHINY, they got
whatever they asked for their praises,
Though apter, I ween, for an oily sardine
than for you and your City the phrase is
By this he's a true benefactor to you,
and by showing with humour dramatic
The way that our wise democratic allies
are ruled by our State democratic.
And therefore their people will come oversea,
their tribute to bring to the City,
Consumed with desire to behold and admire
the poet so fearless and witty,
Who dared in the presence of Athens to speak
the thing that is rightful and true.
And truly the fame of his prowess, by this,
has been bruited the universe through,
When the Sovereign of Persia, desiring to test
what the end of our warfare will be,
Inquired of the Spartan ambassadors, first,
which nation is queen of the sea,
And next, which the wonderful Poet has got,
as its stern and unsparing adviser ;
For those who are lashed by his satire, he said,
must surely be better and wiser.

* The famous epithet applied to Athens by Pindar (Frag. 76), αἰ τε λιπαραὶ καὶ ἰστέφανοι καὶ αἰδοίμοι Ἑλλάδος ἔρεισμα, κλειναὶ Ἀθῆναι.

ARISTOPHANES

κὰν τῷ πολέμῳ πολὺ νικήσειν, τοῦτον ξύμβουλον
 ἔχοντας
 διὰ ταῦθ' ὑμᾶς Λακεδαιμόνιοι τὴν εἰρήνην προ-
 καλοῦνται,
 καὶ τὴν Αἴγιαναν ἀπαιτοῦσιν καὶ τῆς νήσου μὲν
 ἐκείνης
 οὐ φροντίζουσ', ἀλλ' ἵνα τοῦτον τὸν ποιητὴν ἀφ-
 ἔλωνται
 ἀλλ' ὑμεῖς τοι μή ποτ' ἀφῆθ' ὥς κωμωδῇσει τὰ
 δίκαια 665
 φησὶν δ' ὑμᾶς πολλὰ διδάξειν ἀγάθ', ὥστ' εὐδαί-
 μονας εἶναι,
 οὐ θωπεύων, οὐθ' ὑποτείνων μισθοὺς, οὐδ' ἐξαπ-
 ατύλλων,
 οὐδὲ πανουργῶν, οὐδὲ κατάρδων, ἀλλὰ τὰ βέλτιστα
 διδάσκων

πρὸς ταῦτα Κλέων καὶ παλαμάσθω
 καὶ πᾶν ἐπ' ἐμοὶ τεκταινέσθω 660
 τὸ γὰρ εὖ μετ' ἐμοῦ καὶ τὸ δίκαιον
 ξύμμαχον ἔσται, κοῦ μή ποθ' ἄλῳ
 περὶ τὴν πόλιν ὧν ὥσπερ ἐκείνος
 δειλὸς καὶ λακαταπύγων.

δεῦρο Μοῦσ' ἐλθὲ φλεγυρά, πυρὸς ἔχουσα μένος, ἔν-
 τonos, Ἀχαρνική 665
 οἷον ἐξ ἀνθρώκων πρηνῶν φέψαλος ἀνήλατ', ἐρεθι-
 ζόμενος οὐρία ῥιπίδι,
 ἥνικ' ἂν ἐπανθρακίδες ὥσι παρακείμεναι, 670

* Aegina had become tributary to Athens about 455 B.C.;
 its autonomy was demanded by Sparta at the outset of the
 64

ARISTOPHANES

οἱ δὲ Θασίαν ἀνακυκῶσι λιπαράμπυκα,
οἱ δὲ βάπτωσιν, οὕτω σοβαρὸν ἔλθῃ μέλος εὖτονον
ἀγροικότονον,
ὥς ἐμὲ λαβοῦσα τὸν δημότην.

675

οἱ γέροντες οἱ παλαιοὶ μεμφόμεσθα τῇ πόλει.
οὐ γὰρ ἀξίως ἐκείνων ὦν ἐναυμαχήσαμεν
γηροβοσκοῦμεσθ' ὑφ' ὑμῶν, ἀλλὰ δεινὰ πάσχομεν.
οἷτινες γέροντας ἄνδρας ἐμβαλόντες ἐς γραφὰς
ὑπὸ νεανίσκων ἑᾶτε καταγελασθαι ῥητόρων, 680
οὐδὲν ὄντας, ἀλλὰ κωφούς καὶ παρεξηλημένους,
οἷς Ποσειδῶν ἀσφάλειός ἐστιν ἡ βακτηρία
τονθορύζοντες δὲ γῆρα τῷ λίθῳ προσέσταμεν,
οὐχ ὀρώντες οὐδὲν εἰ μὴ τῆς δίκης τὴν ἡλύγην.
ὁ δὲ νεανίας, ἑαυτῷ σπουδάσας ξυνηγορεῖν, 685
ἐς τάχος παίει ξυνάπτων στρογγύλοις τοῖς ῥήμασι
καῖτ' ἀνελκύσας ἐρωτᾷ, σκανδάληθρ' ἱστὰς ἐπῶν,
ἄνδρα Τιθωνὸν σπαράττων καὶ ταράττων καὶ κυκῶν.

^a Θασία, sc. ἄλμη, is a sort of pickle, and perhaps the Pindaric epithet λιπαράμπυκα ("with shining frontlet") refers to the gleam of the fish as they are dipped in it.

^b The Scholiast explains as = τῷ βήματι (cf. P. 690), "the orator's stand", but Rogers thinks there "would be in every dicastery a sort of stone altar on which the witnesses and others took their oaths."

^c i.e. the fog in which it had become enveloped.

THE ACHARNIANS, 671-688

And some are mixing Thasian,^a richly dight, shiny-bright,
And some dip the small fish therein ,
Come, fiery-flashing Maid, to thy fellow-burgher's aid,
With exactly such a song, so glowing and so strong,
To our old rustic melodies akin.

We the veterans blame the City
Is it meet and right that we,
Who of old, in manhood's vigour,
fought your battles on the sea,
Should in age be left untended,
yea exposed to shame and ill ?
Is it right to let the youngsters
air their pert forensic skill,
Grappling us with writs and warrants,
holding up our age to scorn ?
We who now have lost our music,
feeble nothings, dull, forlorn,
We whose only " Safe Poseidon "
is the staff we lean upon,
There we stand, decayed and muttering,
hard beside the Court-house Stone,^b
Nought discerning all around us
save the darkness of our case.^c
Comes the youngster, who has compassed
for himself the accuser's place,
Slings his tight and nipping phrases,
tackling us with legal scraps,
Pulls us up and cross-examines,
setting little verbal traps,
Rends and rattles old Tithonus
till the man is dazed and blind ;

ARISTOPHANES

ὁ δ' ὑπὸ γήρως μασταρύζει, κᾶτ' ὀφλῶν ἀπέρχεται·
 εἴτα λύζει καὶ δακρύει, καὶ λέγει πρὸς τοὺς φίλους, 690
 οὐ μ' ἐχρῆν σορὸν πρίασθαι, τοῦτ' ὀφλῶν ἀπέρχομαι.

ταῦτα πῶς εἰκότα, γέροντ' ἀπολέσαι, πολὺν ἄνδρα,
 περὶ κλειψύδραν,
 πολλὰ δὴ ξυμπονήσαντα, καὶ θερμὸν ἀπομορξάμενον
 ἀνδρικὸν ἰδρώτα δὴ καὶ πολύν,
 ἄνδρ' ἀγαθὸν ὄντα Μαραθῶνι περὶ τὴν πόλιν;
 εἴτα Μαραθῶνι μὲν ὅτ' ἤμεν, ἐδιώκομεν
 νῦν δ' ὑπ' ἀνδρῶν πονηρῶν σφόδρα διωκόμεθα,
 κᾶτα προσαλισκόμεθα 701
 πρὸς τάδε τί ἀντερεῖ Μαρψίας;

τῷ γὰρ εἰκὸς ἄνδρα κυφόν, ἡλίκον Θουκυδίδην
 ἐξολέσθαι συμπλακέντα τῇ Σκυθῶν ἐρημίᾳ,
 τῷδε τῷ Κηφισοδήμῳ, τῷ λάλῳ ξυνηγόρῳ; 705
 ὥστ' ἐγὼ μὲν ἡλέησα κάπεμορξάμην ἰδὼν
 ἄνδρα πρεσβύτην ὑπ' ἀνδρὸς τοξότου κυκώμενον,
 ὅς μὰ τὴν Δήμητρ', ἐκείνος ἡνίκ' ἦν Θουκυδίδης,

* Here in the sense of "prosecutors"

† φιλονεικος καὶ φλυαρος καὶ θορυβώδης ῥήτωρ Schol

* An aristocratic leader, the rival of Pericles, ostracized
 444 B.C. Cephisodemus and Evathlus (710) were two of his
 accusers, the former probably "had some Scythian blood in
 his veins," and "a Scythian wilderness" seems to stand for
 something barbarous, inhuman, cf. Aesch. P.V. 2 Σκύθην ἐν
 οἴμον, ἄβατον ἐν ἐρημίᾳ

THE ACHARNIANS, 689-708

Till with toothless gums he mumbles,
 then departs condemned and fined ;
Sobbing, weeping, as he passes,
 to his friends he murmurs low,
All I've saved to buy a coffin
 now to pay the fine must go.

How CAN it be seemly a grey-headed man by the
Water-clock's stream to decoy and to slay,
Who of old, young and bold, laboured hard for the
State, who would wipe off his sweat and return
to the fray ?

At Marathon arrayed, to the battle-shock we ran,
And our mettle we displayed, foot to foot, man to
man,

And our name and our fame shall not die.

Aye in youth we were Pursuers on the Marathonian
plain,

But in age Pursuers ^a vex us, and our best defence
is vain

To this what can Marpsias ^b reply ?

OH, THUCYDIDES ^c to witness,
 bowed with age, in sore distress,
Feebly struggling in the clutches
 of that Scythian wilderness
Fluent glib Cephisodemus,—

Oh the sorrowful display !

I myself was moved with pity,

yea and wiped a tear away,

Grieved at heart the gallant veteran

by an archer mauled to view ;

Him who, were he, by Demeter,

that Thucydides we knew,

ARISTOPHANES

οὐδ' ἂν αὐτὴν τὴν Ἀχαίαν ῥαδίως ἡνέσχετο,
 ἀλλὰ κατεπάλαισε μὲν γ' ἂν πρῶτον Εὐάθλους 710
 δέκα,
 κατεβόησε δ' ἂν κεκραγῶς τοξότας τρισ-
 χιλίους,
 περιετόξευσεν δ' ἂν αὐτοῦ τοῦ πατρὸς τοὺς
 ξυγγενεῖς
 ἀλλ' ἐπειδὴ τοὺς γέροντας οὐκ ἔαθ' ὕπνου
 τυχεῖν,
 ψηφίσασθε χωρὶς εἶναι τὰς γραφάς, ὅπως ἂν ἦ
 τῷ γέροντι μὲν γέρων καὶ νωδὸς ὁ ξυνήγορος, 715
 τοῖς νέοις δ' εὐρύπρωκτος καὶ λάλος χῶ
 Κλεινίου
 κάξελαύνειν χρή τὸ λοιπόν, κἄν φύγῃ τις,
 ζημιοῦν
 τὸν γέροντα τῷ γέροντι, τὸν νέον δὲ τῷ νέῳ

- Δ1 ὅροι μὲν ἀγορᾶς εἰσιν οἷδε τῆς ἐμῆς 720
 ἐνταῦθ' ἀγοράζειν πᾶσι Πελοποννησίοις
 ἔξεστι καὶ Μεγαρεῦσι καὶ Βοιωτίοις
 ἐφ' ᾧ τε πωλεῖν πρὸς ἐμέ, Λαμάχῳ δὲ μὴ
 ἀγορανόμους δὲ τῆς ἀγορᾶς καθίσταμαι
 τρεῖς τοὺς λαχόντας τοῦσδ' ἱμάντας ἐκ
 Λεσπρῶν
 ἐνταῦθα μήτε συκοφάντης εἰσίστω 725

□ 1. e Demeter Plutarch and Hesychius derive the title
 Ἀχαία from ἀχη, sorrow, but though this is doubtful, "it
 may perhaps explain the epithet given in the translation" R

□ Evathlus was a pugnacious orator whose name suggests
 that he was "a good fighter"

□ Alcibiades

□ In this new scene what was the Pnyx somehow becomes
 the market-place of Dicaeopolis

THE ACHARNIANS, 709-725

Would have stood no airs or nonsense
from the Goddess Travel-sore,^a
Would have thrown, the mighty wrestler,
ten Evathluses^b or more,
Shouted down three thousand archers
with his accents of command,
Shot his own accuser's kinsmen
in their Scythian fatherland.
Nay, but if ye will not leave us
to our hardly earned repose,
Sort the writs, divide the actions,
separating these from those ;
Who assails the old and toothless
should be old and toothless too ;
For a youngster, wantons, gabblers,
Cleimias' son^c the trick may do
So for future fines and exiles,
fair and square the balance hold,
Let the youngster sue the youngster,
and the old man sue the old

III. These are the boundaries of my market-
 place,^d
 And here may all the Peloponnesian folk,
 Megarians and Boeotians, freely trade
 Selling to me, but Lamachus may not.
 And these three things, of Leprous make, I
 set
 As market-clerks,^e elected by the lot
 Within these bounds may no informer come,

* Officers who kept order in the market, cf 824, 968
The allusion in ἐκ Λεπρῶν is obscure. Some read λεπρῶν
(sc βοῶν) and quote the Scholiast τὰ τῶν λεπρῶν βοῶν δέσματ'
ἰσχυρά.

ARISTOPHANES

μήτ' ἄλλος ὅστις Φασιανός ἐστ' ἀνὴρ
ἐγὼ δὲ τὴν στήλην καθ' ἣν ἐσπείσάμην
μέτειμι', ἵνα στήσω φανεράν ἐν τᾷγορᾷ.

- ΜΕΓΑΡΕΥΣ** ἀγορὰ ν' Ἀθάναις χαίρε, Μεγαρεῦσιν φίλα.
ἐπόθουν τυ ναὶ τὸν Φίλιον ἄπερ ματέρα 730
ἀλλ', ὦ πονηρὰ κώριχ' ἀθλίου πατρός,
ἄμβατε ποττὰν μάδδαν, αἱ χ' εὖρητέ πα.
ἀκούετε δὴ, ποτέχετ' ἐμὶν τὰν γαστέρα·
πότερα πεπρᾶσθαι χρήδδ' ἢ πεινῇν κακῶς,
- ΚΟΡΑ** πεπρᾶσθαι πεπρᾶσθαι 735
- ΜΕ.** ἐγὼ νῦν καυτός φαμι τίς δ' οὕτως ἄνους
ὅς ὑμέ κα πρίαιτο, φανεράν ζαμίαν,
ἀλλ' ἔστι γάρ μοι Μεγαρικά τις μαχανά
χοίρους γὰρ ὑμέ σκευάσας φασὼ φέρειν 740
περίθεσθε τάσδε τὰς ὀπλὰς τῶν χοιρίων.
ὅπως δὲ δοξεῖτ' ἤμεν ἐξ ἀγαθᾶς ὑός
ὥς ναὶ τὸν Ἑρμᾶν, αἵπερ ἰξεῖτ' οἴκαδ' ἰς
ἄπρατα, πειρασεῖσθε τᾶς λιμῶ κακῶς
ἀλλ' ἀμφίθεσθε καὶ ταδὶ τὰ ῥυγχία, 745
κῆπυταιν ἐς τὸν σάκκον ὧδ' ἐσβαίνετε.
ὅπως δὲ γρυλιξεῖτε καὶ κοῖξετε
χῆσεῖτε φωνὰν χοιρίων μυστηρικῶν
ἐγὼν δὲ καρυξῶ Δικαιοπόλιν ὅπα
Δικαιοπόλι, ἣ λῆς πρίασθαι χοιρία,
- ΔΙ.** τί ἀνὴρ Μεγαρικός,

* Lit "from the river Phasis" in Colchis, but here the word is taken as derived from *φάσις*="an information," cf. *φανῶ* 827

* Treaties were regularly inscribed on *στήλαι*

* *Exit Diaeopolis and a half-starved Megarian enters, followed by two little girls whom he bids "mount" (cf. ἄμβατε) the stage from the side-scenes*

THE ACHARNIANS, 726-750

Or any other syco-Phasian ^a man
But I'll go fetch the Treaty-Pillar ^b here,
And set it up in some conspicuous place ^c

MEGARIAN Guid day, Athamian market, Megara's
 luve !

By Frien'ly Zeus, I've miss't ye like my muther.
But ye, puir bairnies o' a waefu' father,
Speel up, ye'll aiblins fin' a barley-bannock
Now listen, bairns ; atten' wi' a' yere—
 painch , ^d

GIRLS Whilk wad ye liefer, to be sellt or clemmed ?
 Liefer be sellt ! Liefer be sellt !

MEG An' sae say I mysel' ! But wha sae doited
 As to gie aught for *you*, a sicker skaith ?
 Aweel, I ken a pawkie Megara-trick, ^e
 I'se busk ye up, an' say I'm bringin' piggies.
 Here, slip these wee bit clooties on yere nieves,
 An' shaw yeresells a decent grumphi'e's weans
 For gin' I tak' ye hame unsellt, by Hairmes
 Ye'll thole the warst extremities o' clemmin'
 Ne'est, pit thir lang pig-snowties owre yere
 nebs,

An' stech yere bodies in this sackie Sae
An' min' ye grunt an' grane an' g-r-r awa',
An' mak' the skirls o' little Mystery piggies ^f
Myse' will ca' for Dicaeopolis
Hae ! Dicaeopolis !

DI. Are ye for buyin' onie pigs the day ?
 How now, Megarian ?

^a τὸν νοῦν was expected for τὴν γάστρεα

^b The Megarians claimed to be the inventors of Comedy ;
cf W 57

^c Sucking-pigs sacrificed to Demeter before initiation,
cf P 374, 375.

ARISTOPHANES

- ME. ἀγοράσοντας ἴκομες. 750
- ΔΙ. πῶς ἔχετε,
- ME διαπεινᾶμες αἰὲ ποττὸ πῦρ.
- ΔΙ. ἀλλ' ἡδύ τοι νῆ τὸν Δί', ἣν αὐλὸς παρῇ
τί δ' ἄλλο πράττεθ' οἱ Μεγαρεῖς νῦν,
- ME οἶα δῆ.
ὄκα μὲν ἐγὼ τηνῶθεν ἐμπορευόμεν,
ἄνδρες πρόβουλοι τοῦτ' ἔπρασσον τῇ πόλει, 755
ὅπως τάχιστα καὶ κάκιστ' ἀπολοίμεθα
- ΔΙ. αὐτίκ' ἄρ' ἀπαλλάξεσθε πραγμάτων.
- ME σά μάν,
- ΔΙ. τί δ' ἄλλο Μεγαροῖ, πῶς ὁ σῖτος ὦνιος,
- ME παρ' ἀμὲ πολυτίματος ἄπερ τοῖ θεοί
- ΔΙ. ἄλας οὖν φέρεις,
- ME οὐχ ὑμῆς αὐτῶν ἄρχετε, 760
- ΔΙ. οὐδὲ σκόροδα,
- ME ποῖα σκόροδ', ὑμῆς τῶν αἰεί,
ὄκκ' ἐσβάλητε, τῶς ἀρωραῖοι μῦες,
πάσσακι τὰς ἀγλιθας ἐξορύσσετε
- ΔΙ. τί δαὶ φέρεις,
- ME χοίρους ἐγώνγα μυστικὰς.
- ΔΙ. καλῶς λέγεις ἐπιδείξον
- ME ἀλλὰ μάν καλαί 765
ἄντεινον, αἱ λῆς ὥς παχεῖα καὶ καλά
- ΔΙ. τουτὶ τί ἦν τὸ πρᾶγμα,
- ME. χοῖρος ναὶ Δία
- ΔΙ. τί λέγεις σύ, ποδαπὴ χοῖρος ἦδε,

* Lit "We have starving-bouts by the fire" But Dicaeopolis is supposed to hear διαπίνομεν, "have drinking-bouts"
"In the translation the Megarian uses 'greeting' in the Scotch sense of *weeping*, the Athenian understands it in the sense of exchanging greetings" R

THE ACHARNIANS, 750-768

- MEG. Come to niffer, guidman.
 DI. How fare ye all ?
 MEG A' greetin' by the fire ^a
 DI And verry jolly too if there's a piper.
 What do your people do besides ?
 MEG Sae sae
 For when I cam' frae Megara toun the morn,
 Our Laids o' Council were in gran' debate
 How we might quickliest perish, but an' ben.
 DI So ye'll lose all your troubles
 MEG What for no ?
 DI What else at Megara ? What's the price of
 wheat ?
 MEG Och ! high enough high as the Gudes, an'
 higher ^b
 DI Got any salt ?
 MEG Ye're maisters o' our saut ^c
 DI Or garlic ?
 MEG Garlic, quotha ! when yeresells,
 Makin' yere raids like ome swarm o' mice,
 Howkit up a' the rooties wi' a stak'
 DI What *have* you got then ?
 MEG Mystery piggies, I.
 DI That's good, let's see them
 MEG Hae ! They're bonnie piggies
 Lift it, an't please you, 'tis sae sleek an'
 bonnie
 DI What on earth's this ?
 MEG A piggie that, by Zeus
 DI A pig ! What sort of pig ?

^b πολυτιματος = (1) "much-honoured," cf 807, or (2) "high-priced"

^c Their salt-works were at Nisaea, but the Athenians in 427 B.C. had seized Minoa, the island or promontory which commands it (Thuc iii 51)

ARISTOPHANES

- ME. Μεγαρικά
 ἦ οὐ χοῖρός ἐσθ' ἄδ',
 ΔΙ. οὐκ ἔμοιγε φαίνεται
 ME οὐ δεινά, θᾶσθε τοῦδε τὰς ἀπιστίας 770
 οὐ φασι τάνδε χοῖρον ἡμεν ἀλλὰ μάν,
 αἱ λῆς, περίδου μοι περὶ θυμητιδᾶν ἀλῶν,
 αἱ μὴ 'στιν οὗτος χοῖρος Ἑλλάνων νόμῳ.
 ΔΙ. ἀλλ' ἔστιν ἀνθρώπου γε
 ME ναὶ τὸν Διοκλέα,
 ἐμά γα τὸν δέ νιν εἵμεναι τίνος δοκεῖς, 775
 ἦ λῆς ἀκούσαι φθεγγομένας;
 ΔΙ. νῆ τοὺς θεοὺς
 ἔγωγε
 ME. φώνει δὴ τὸν ταχέως, χοιρίον
 οὐ χρῆσθα; σιγᾶς, ὦ κάκιστ' ἀπολουμένα;
 πάλιν τυ ἀποισῶ ναὶ τὸν Ἑρμᾶν οἰκαδὶς.
 ΚΟ. κοῖ, κοῖ . 780
 ME αὐτα 'στὶ χοῖρος,
 ΔΙ. νῦν γε χοῖρος φαίνεται
 ἀτὰρ ἐκτραφεῖς γε κύσθος ἔσται πέντ' ἐτῶν.
 ME σάφ' ἴσθι, ποττὰν ματέρ' εἰκασθήσεται
 ΔΙ. ἀλλ' οὐδὲ θύσιμός ἐστιν αὐτηγί
 ME. σά μάν;
 πᾶ δ' οὐχὶ θύσιμός ἐστι;
 ΔΙ. κέρκον οὐκ ἔχει. 785
 ME νέα γάρ ἐστιν ἀλλὰ δελφακουμένα
 ἐξεῖ μέγαν τε καὶ παχείαν κήρυθραν.

* "The next twenty-six lines are largely occupied with a play on the double meaning of χοῖρος, (1) a pig, and (2) τὸ γυναικεῖον αἰδοῖον, doubtless portrayed on the σάκκος." R

^b i.e. flavoured with thyme

THE ACHARNIANS, 768-787

- MEG A Megara piggie.
What ' no a piggie that ? ^a
- DI. It doesn't seem so.
- MEG 'Tis awfu' ! Och the disbelievin' carle !
Upheidin' she's na piggie ! Will ye wad,
My cantie frien', a pinch o' thymy ^b saut
She's no a piggie in the Hellanian use ^c ?
- DI A human being's—
- MEG Weel, by Diocles,
She's mine ; wha's piggie did ye think she
was ?
Mon ? wad ye hear them skirlin' ?
- DI By the Powers,
I would indeed.
- MEG Now piggies, skirl awa' .
Ye winna ? winna skirl, ye graceless hizzies ?
By Harmes then I'se tak' ye hame again
- GIRLS Wee ! wee ! wee !
- MEG This no a piggie ?
- DI Faith, it seems so now,
But 'twont remain so for five years I'm think-
ing
- MEG Trowth, tak' my word for't, she'll be like her
mither
- DI But she's no good for offerings
- MEG What for no ?
What for nae guid for offerins ?
- DI She's no tail ^d
- MEG Aweel, the pur wee thing, she's owre young
yet
But when she's auld, she'll have a gawcie tail.

^a i. e. in the Hellenic tongue

^d Therefore not " without blemish " and so unfit for sacrifice.

ARISTOPHANES

	ἀλλ' αἰ τράφεν λῆς, ἄδε τοι χοῖρος καλά.	
ΔΙ	ὡς ξυγγενῆς ὁ κύσθος αὐτῆς θατέρα	
ΜΕ	ὁμοματρία γάρ ἐστι κῆκ τωὺτῳ πατρός.	790
	αἱ δ' ἂν παχυνθῇ κἀναχνοιανθῇ τριχί, κάλλιστος ἔσται χοῖρος Ἀφροδίτῃ θύειν	
ΔΙ.	ἀλλ' οὐχὶ χοῖρος τὰφροδίτῃ θύεται	
ΜΕ	οὐ χοῖρος Ἀφροδίτῃ, μόνῃ γὰρ δαιμόνων καὶ γίγνεται γὰρ τᾶνδε τᾶν χοίρων τὸ κρῆς	795
	ἄδιστον ἂν τὸν ὀδελὸν ἀμπεπαρμένον	
ΔΙ	ἤδη δ' ἄνευ τῆς μητρὸς ἐσθίοιεν ἂν,	
ΜΕ	ναὶ τὸν Ποτειδᾶ, κἂν ἄνευ γὰρ τῷ πατρός.	
ΔΙ	τί δ' ἐσθίει μάλιστα,	
ΜΕ.	πάνθ' ἃ κα διδῶς.	
	αὐτὸς δ' ἐρώτῃ	
ΔΙ	χοῖρε χοῖρε	
ΚΟ Α		κοῖ, κοῖ 800
ΔΙ	τρώγοις ἂν ἐρεβίνθους,	
ΚΟ Α		κοῖ, κοῖ, κοῖ
ΔΙ.	τί δαί, Φιβάλεως ἰσχάδας,	
ΚΟ Α.		κοῖ, κοῖ.
ΔΙ	τί δαὶ σύ, τρώγοις ἂν,	
ΚΟ Β		κοῖ, κοῖ, κοῖ.
ΔΙ	ὥς ὁξὺ πρὸς τὰς ἰσχάδας κεκράγατε ἐνεγκάτω τις ἐνδοθεν τῶν ἰσχάδων	805
	τοῖς χοιριδίοισιν ἄρα τρώζονται, βαβαί, οἶον ῥοθιάζουσ', ὦ πολυτίμηθ' Ἡράκλεις. ποδαπὰ τὰ χοιρί', ὥς Τραγασαῖα φαίνεται	
ΜΕ	ἀλλ' οὔτι πάσας κατέτραγον τὰς ἰσχάδας, ἐγὼ γὰρ αὐτῶν τάνδε μίαν ἀνεیلόμαν	810

^a Phibalís was a low-lying district of Megara bordering on Attica

^b Τραγασαῖα with a play on τραγεῖν, to eat, Tragassae was

THE ACHARNIANS, 788-810

- But wad ye rear them, here's a bonnie piggie !
- DI Why she's the staring image of the other
- MEG They're o' ane father an' ane mither, baith
But bide a wee, an' when she's fat an' curlie
She'll be an offerin' gran' for Aphrodite
- DI A pig's no sacrifice for Aphrodite.
- MEG What, no for Her ! Mon, for hirsell' the lane.
Why there's nae flesh sae tastie as the flesh
O' thae sma piggies, roastit on a spit
- DI But can they feed without their mother yet ?
- MEG Poteidan, yes ! withouten father too
- DI What will they eat most freely ?
- MEG Aught ye gie them
- But spier yoursel'
- DI. Hey, piggy, piggy !
- FIRST GIRL Wee !
- DI Do you like pease, you piggy ?
- FIRST GIRL Wee, wee, wee !
- DI What, and Phibalcan ^a figs as well ?
- FIRST GIRL Wee, wee !
- DI What, and you other piggy ?
- SECOND GIRL Wee, wee, wee !
- DI Eh, but ye're squealing bravely for the figs.
Bring out some figs here, one of you within,
For these small piggies Will they eat them ?
Yah !
- Worshipful Heracles ! how they are gobbling
now
- Whence come the pigs ? They seem to me
Aetallhan ^b
- MEG Na, na, they haena eaten a' thae figs
See here, here's ane I pickit up mysel'.

*a small town near Troy " 'Eat-all-ians' in the translation
is intended to recall Aetolians " R.*

ARISTOPHANES

- ΔΙ. νῆ τὸν Δί' ἀστείω γε τὰ βοσκήματε·
πόσου πρίωμαί σοι τὰ χοιρίδια, λέγε.
- ΜΕ. τὸ μὲν ἄτερον τούτων, σκορόδων τροπαλίδος,
τὸ δ' ἄτερον, αἱ λῆς, χοίνικος μόνας ἁλῶν.
- ΔΙ. ὠνήσομαί σοι περιμεν' αὐτοῦ
- ΜΕ. ταῦτα δῆ. 815
Ἐρμᾶ ἔμπολαίε, τὰν γυναῖκα τὰν ἐμὴν
οὕτω μ' ἀποδόσθαι τάν τ' ἐμαντῶ ματέρα
ΣΥΚΟΦΑΝΤΗΣ ὠνθρωπε, ποδαπός,
ΜΕ. χοιροπώλας Μεγαρικός.
- ΣΤ. τὰ χοιρίδια τοίνυν ἐγὼ φανῶ ταδί
πολέμια καὶ σέ.
- ΜΕ. τοῦτ' ἐκεῖν', ἴκει πάλιν 820
ὄθενπερ ἀρχὰ τῶν κακῶν ἀμῖν ἔφν
ΣΤ. κλάων Μεγαριεῖς οὐκ ἀφήσεις τὸν σάκον,
ΜΕ. Δικαιοῖπολι Δικαιοῖπολι, φαντάζομαι
ΔΙ. ὑπὸ τοῦ, τίς ὁ φαίνων σ' ἐστίν, Ἀγορανόμοι,
τοὺς συκοφάντας οὐ θύραζ' ἐξείρξετε, 825
τιῇ μαθὼν φαίνεις ἄνευ θρυαλλίδος,
ΣΤ. οὐ γὰρ φανῶ τοὺς πολεμίους,
ΔΙ. κλάων γε σύ,
εἰ μὴ ἔτέρωσε συκοφαντήσεις τρέχων
ΜΕ. οἷον τὸ κακὸν ἐν ταῖς Ἀθάναις τοῦτ' ἐνι.
ΔΙ. θάρρει, Μεγαρική' ἀλλ' ἦς τὰ χοιρίδι' ἀπέδου 830
τιμῆς, λαβέ ταυτὶ τὰ σκόροδα καὶ τοὺς ἄλας,
καὶ χαῖρε πόλλ'
- ΜΕ. ἀλλ' ἀμῖν οὐκ ἐπιχώριον.
- ΔΙ. πολυπραγμοσύνη νυν ἐς κεφαλὴν τρέποιτ'
ἐμοί
- ΜΕ. ὦ χοιρίδια, πειρῆσθε κἄνευ τῷ πατρὸς
παίειν ἐφ' ἀλλὶ τὰν μάδδαν, αἷ κά τις διδῶ. 835

THE ACHARNIANS, 811-835

- DI Upon my word, they are jolly little beasts.
What shall I give you for the pair ? let's hear.
- MEG Gie me for ane a tie o' garlic, will ye,
An' for the tither half a peck o' saut
- DI. I'll buy them stay you here awhile
- MEG Aye, aye.
Traffickin' Hairmes, wad that I could swap
Baith wife an' mither on sic terms as thae.
- INFORMER Man ! who are *you* ?
- MEG Ane Megara piggie-seller
- INF Then I'll denounce your goods and you yourself
As enemies !
- MEG Hech, here it comes again,
The vera primal source of a' our wae
- INF You'll Megarize to your cost Let go the sack
- MEG Dicaeopolis ! Dicaeopolis ! Here's a chuel
Denouncin' me.
- DI. (*Re-entering*) Where is he ? Market-clerks,
Why don't you keep these sycophants away ?
What ! show him up without a lantern-wick ? ^a
- INF Not show our enemies up ?
- DI. You had better not.
Get out, and do your showing other-where.
- MEG The pest thae birkies are in Athans toun !
- DI. Well never mind, Megarian, take the things,
Garlic and salt, for which you sold the pigs
Fare well !
- MEG That's na our way in Megara toun ^b
- DI Then on my head the officious wish return !
- MEG O piggies, try withouten father now
To eat wi' saut yere bannock, an' ye git ane.

^a There is a play on the double meaning of *φαιρω*, (1) "give light," (2) "lay an information"

^b i.e. we always "fare ill"

ARISTOPHANES

χο εὐδαιμονεῖ γ' ἄνθρωπος οὐκ ἤκουσας οἱ προ-
 βαίνει
 τὸ πρᾶγμα τοῦ βουλευματος, καρπώσεται
 γὰρ ἀνὴρ
 ἐν τὰγορᾷ καθήμενος
 κἂν εἰσὶν τις Κτησίας,
 ἢ συκοφάντης ἄλλος, οἱ-
 μύζων καθεδεῖται. 840
 οὐδ' ἄλλος ἀνθρώπων ὑποψωνῶν σε πημανεῖ τι
 οὐδ' ἔξομόρξεται Πρέπης τὴν εὐρυπρωκτίαν σοι,
 οὐδ' ὥστιεῖ Κλεωνύμῳ
 χλαῖναν δ' ἔχων φανὴν δίδει. 845
 κοῦ ξυντυχῶν σ' Ὑπέρβολος
 δικῶν ἀναπλήσει
 οὐδ' ἐντυχῶν ἐν τὰγορᾷ πρόσεισί σοι βαδίζων
 Κρατίνος ἀποκεκαρμένος μοιχὸν μιᾷ μαχαίρᾳ,
 ὁ περιπόνηρος Ἀρτέμων, 850
 ὁ ταχὺς ἄγαν τὴν μουσικὴν,
 ὄζων κακὸν τῶν μασχαλῶν
 πατρὸς Τραγασαίου
 οὐδ' αὖθις αὖ σε σκώψεται Παύσων ὁ
 παμπόνηρος,
 Λυσίστρατός τ' ἐν τὰγορᾷ, Χολαργέων ὄνειδος, 855

* καταπυγῶν Schol

^b See Index

^c Not the great Cr, but some young dandy, whose hair was "trimmed adulterer-wise" with a razor (μιᾷ μ as opposed to "double-bladed scissors"), see R. But L & S (σ υ μοιχός) explain κείρεσθαι μοιχὸν μ μ as a punishment for adultery

^d Artemon was an engineer employed by Pericles in sieges. Being lame, he had to be carried to the works in a litter, and so was nicknamed ὁ περιφόρητος, which περιπόνηρος recalls. But the phrase Περιφόρητος Ἀρτέμων was also a proverbial saying derived from an earlier Artemon, satirized by Anacreon

THE ACHARNIANS, 836-855

CHOR A happy lot the man has got ·
 his scheme devised with wondrous art
 Proceeds and prospers as you see ,
 and now he'll sit in his private Mart
 The fruit of his bold design to reap.
 And O if a Ctesias come this way,
 Or other informers vex us, they
 Will soon for their trespass weep
 No sneak shall grieve you buying first
 the fish you wanted to possess,
 No Prepis ^a on your dainty robes
 wipe off his utter loathsomeness.
 You'll no Cleonymus jostle there ;
 But all unsoiled through the Mart you'll go,
 And no Hyperbolus ^b work you woe
 With writs enough and to spare
 Never within these bounds shall walk
 the little fop we all despise,
 The young Cratinus ^c neatly shorn
 with single razor wanton-wise,
 That Artemon-engineer of ill,^d
 Whose father sprang from an old he-goat,^e
 And father and son, as ye all may note,
 Are rank with its fragrance still
 No Pauson,^f scurvy knave, shall here
 insult you in the market-place,
 No vile Lysistratus, to all
 Cholargian folk a dire disgrace,

as a rascal (πόνηρος) who, having become wealthy, was noted for his luxury and never moved except on a litter, see Plut *Pericles*, ch. 27

^a For Τραγασαίου see 808, here the name is only introduced to suggest τράγος "a he-goat"

^f A starveling painter and caricaturist.

ARISTOPHANES

ὁ περιαιουργὸς τοῖς κακοῖς,
ρίγων τε καὶ πεινῶν αἰὶ
πλεῖν ἢ τριάκονθ' ἡμέρας
τοῦ μηνὸς ἐκάστου

- ΒΟΙΩΤΟΣ ἴττω Ἡρακλῆς, ἔκαμόν γατὰν τύλαν κακῶς. 860
κατάθου τὸ τὰν γλάχων' ἀτρέμας, Ἰσμήνιχε
ὕμες δ', ὅσοι Θείβαθεν αὐληταὶ πάρα,
τοῖς ὁστίνοις φυσεῖτε τὸν πρωκτὸν κυνός.
- ΔΙ παῦ' ἐς κόρακας. οἱ σφήκες οὐκ ἀπὸ τῶν
θυρῶν,
πόθεν προσέπτανθ' οἱ κακῶς ἀπολούμενοι 865
ἐπὶ τὴν θύραν μοι Χαιριδεῖς βομβαύλιοι,
- ΒΟΙ νεὶ τὸν Ἰόλαον, ἐπιχαρίττως γ', ὦ ξένε·
Θείβαθε γὰρ φυσῶντες ἐξόπισθέ μου
τᾶνθεια τᾶς γλάχωνος ἀπέκιξαν χαμαὶ
ἀλλ' εἴ τι βούλει, πρίασο, τῶν ἐγὼ φέρω, 870
τῶν ὀρταλίχων, ἢ τῶν τετραπτερυλλίδων
- ΔΙ ὦ χαῖρε, κολλικοφάγε Βοιωτίδιον
τί φέρεις,
- ΒΟΙ. ὅσ' ἐστὶν ἀγαθὰ Βοιωτοῖς ἀπλῶς,
ὀρίγανον, γλαχώ, ψιάθως, θρυαλλίδας,
νάσσας, κολοιῶς, ἀτταγᾶς, φαλαρίδας, 875
τροχίλως, κολυμβῶς
- ΔΙ. ὥσπερὶ χειμῶν ἄρα
ὀρνίθιας εἰς τὴν ἀγορὰν ἐλήλυθας

^a ὁστίνοις, sc αὐλοῖς, the pipes being made of bone. Many suppose τὸν π κυνός to describe the tune they are to strike up, but R thinks that they play a sort of bagpipes made of dog-skin, so that π κυνός may be taken literally

^b See Index, s v Chaeris

^c ὀρταλίχων = δλεκτρύνων in the Boeotian dialect. Schol.

THE ACHARNIANS, 856-877

That deep-dyed sinner, that low buffoon,
Who always shivers and hungers sore
Full thirty days, or it may be more,
In every course of the moon

BOEOTIAN Hech sirs, my shouter's sair, wat Heracles!
Ismeny lad, pit doon thae pennyroyal
Wi' tentie care Pipers wha cam' frae
Thaibes

Blaw oop the auld tyke's hurdies wi' the
banes ^a

DI Hang you ' shut up ' Off from my doors,
you wasps!

Whence flew these curst Chaeridian ^b bumble-
drones

Here, to my door? Get to the ravens!
Hence!

BOE An' recht ye are, by Iolaus, stranger
They've blawn behint me a' the wa' frae
Thaibes,

An' danged the blossom aff my pennyroyal
But buy, an't please you, ounie thing I've got,
Some o' thae cleckin' ^c or thae four-winged
gear ^d

DI O welcome, dear Boeotian muffin-eater,
What have you there?

BOE A' that Boeoty gies us.
Mats, dittany, pennyroyal, lantern-wicks,
An' dooks, an' kaes, an' francolins, an' coots,
Phvers an' divers

DI Eh? Why then, methinks,
You've brought fowl weather to my market-
place

^a τετραπτερυλλίδων is a surprise for τετραπόδων.

ARISTOPHANES

- ΒΟΙ. καὶ μὰν φέρω χᾶνας, λαγώς, ἀλώπεκας,
σκάλοπας, ἐχίνως, αἰελούρως, πικτίδας,
ἰκτίδας, ἐνύδριας, ἐγγέλεις Κωπαῖδας. 880
- ΔΙ. ὦ τερπνότατον σὺ τέμαχος ἀνθρώποις φέρων,
δός μοι προσειπεῖν, εἰ φέρεις, τὰς ἐγγέλεις.
- ΒΟΙ. πρέσβειρα πεντήκοντα Κωπάδων κορᾶν,
ἐκβαθὶ τῷδε, κήπιχάριτται τῷ ξένῳ.
- ΔΙ. ὦ φιλάττη σὺ καὶ πάλαι ποθουμένη, 885
ἦλθες ποθεινὴ μὲν τρυγωδικοῖς χοροῖς,
φίλη δὲ Μορύχῳ δμῶες, ἐξενέγκατε
τὴν ἐσχάραν μοι δεῦρα καὶ τὴν ῥιπίδα.
σκέψασθε, παῖδες, τὴν ἀρίστην ἐγγελυν,
ἦκουσαν ἔκτω μόλις ἔτει ποθουμένην 890
προσεΐπατ' αὐτήν, ὦ τέκν' ἄνθρακας δ' ἐγὼ
ὑμῖν παρέξω τῆσδε τῆς ξένης χάριν
ἀλλ' ἔκφερ' αὐτήν μηδὲ γὰρ θανῶν ποτε
σοῦ χωρὶς εἶην ἐντετευτλανωμένης
- ΒΟΙ. ἐμοὶ δὲ τιμὰ τᾶσδε πᾶ γενήσεται, 895
- ΔΙ. ἀγορᾶς τέλος ταύτην γέ που δώσεις ἐμοί·
ἀλλ' εἴ τι πωλεῖς τῶνδε τῶν ἄλλων, λέγε.
- ΒΟΙ. ἰώγα ταῦτα πάντα
- ΔΙ. φέρε, πόσου λέγεις,
ἢ φορτί' ἕτερ' ἐντεῦθεν ἐκεῖσ' ἄξεις,
- ΒΟΙ. ἰὼ
ὃ τι γ' ἔστ' ἐν Ἀθάναις, ἐν Βοιωτοῖσιν δὲ μή 900

^a A parody of Aesch Fr 174 δέσποινα πεντήκοντα Νηρηῶν
κορῶν

^b "He is thinking of the *ἐπινίκια*, the triumphal banquet
to which the Chorus would presently be invited by the
Choregus": R

THE ACHARNIANS, 878-900

- BOE** Aye, an' I'm bringin' maukins, geese, an' tods
Easels an' weasels, urchins, moles, an' cats,
An' otters too, an' eels frae Loch Copais.
- DI** O man, to men their daintiest morsel bringing,
Let me salute the eels, if eels you bring
- BOE** Primest o' Loch Copais' fifty dochters^a
Come oot o' that, an' mak' the stranger
welcome
- DI** O loved, and lost, and longed for, thou art
come,
A presence grateful to the Comic choirs,^b
And dear to Morychus^c Bring me out at
once,
O kitchen-knives, the brasier and the fan
Behold, my lads, this best of all the eels,
Six years a truant,^d scarce returning now
O children, welcome her, to you I'll give
A charcoal fire for this sweet stranger's sake.
Out with her! Never may I lose again,
Not even in death, my darling dressed in—
beet^e
- BOE.** Whaur sall I get the siller for the feesh?
- DI.** This you shall give me as a market-toll
But tell me, are these other things for sale?
- BOE** Aye are they, a' thae goods
- DI** And at what price?
- Or would you swap for something else?
- BOE** I'se swap
For gear we haena, but ye Attics hae.

^a A famous epicure, cf *W* 506, *P* 1008

^b i.e. since the beginning of the war

^c A parody of the conclusion of Admetus's address to his wife who is giving her life for his, Eur *Alc* 367 *μηδὲ γὰρ θανάων ποτε | σοῦ χωρὶς εἶην, τῆς μόνης πιστῆς ἐμῇ*

ARISTOPHANES

- ΔΙ. ἀφύας ἄρ' ἄξεις πριάμενος Φαληρικὰς
ἡ κέραμον
- ΒΟΙ. ἀφύας ἡ κέραμον, ἀλλ' ἔντ' ἐκεῖ
ἀλλ' ὃ τι παρ' ἀμῖν μή 'στι, τᾷδε δ' αὖ πολὺ.
- ΔΙ. ἐγὼ δα τοίνυν συκοφάντην ἔξαγε,
ὥσπερ κέραμον ἐνδησάμενος
- ΒΟΙ. νεὶ τῷ Σιώ, 905
λάβοιμι μέντ' ἀν κέρδος ἀγαγὼν καὶ πολὺ,
ἔπερ πίθακον ἀλιτρίας πολλᾶς πλέων
- ΔΙ. καὶ μὴν ὁδὶ Νίκαρχος ἔρχεται φανῶν
- ΒΟΙ. μικκός γα μᾶκος οὗτος
- ΔΙ. ἀλλ' ἅπαν κακὸν
ΝΙΚΑΡΧΟΣ ταυτὶ τίνος τὰ φορτί' ἐστί,
- ΒΟΙ. τῷδ' ἐμὰ 910
Θεῖβαθεν, ἴττω Δεύς
- ΝΙ. ἐγὼ τοίνυν ὁδὶ
φαίνω πολέμια ταῦτα
- ΒΟΙ. τί δαὶ κακὸν παθῶν
ὄρναπετίοισι πόλεμον ἤρω καὶ μάχαν,
- ΝΙ. καὶ σέ γε φανῶ πρὸς τοῖσδε
- ΒΟΙ. τί ἀδικειμένους,
- ΝΙ. ἐγὼ φράσω σοι τῶν περιεστῶτων χάριν 915
ἐκ τῶν πολεμίων γ' εἰσάγεις θρυαλλίδας
- ΔΙ. ἔπειτα φαίνεις δῆτα διὰ θρυαλλίδος,
- ΝΙ. αὕτη γὰρ ἐμπρήσειεν ἂν τὸ νεώριον.
- ΔΙ. νεώριον θρυαλλίς, οἴμοι, τίνι τρόπῳ,
- ΝΙ. ἐνθεῖς ἂν ἐς τίφην ἀνὴρ Βοιωτίας 920
ἄψας ἂν εἰσπέμψειεν ἐς τὸ νεώριον

* Lit "anchovies", the Phaleric ones were noted, cf
B 76

THE ACHARNIANS, 901-921

- DI. Well then, what say you to Phaleric sprats,^a
Or earthenware ?
- BOE Sprats ! ware ! we've thae at hame
Gie us some gear we lack, an' ye've a rowth o'.
- DI I'll tell you what ; pack an INFORMER up,
Lake ware for exportation
- BOE Mon ! that's guid
By the Twa Gudes,^b an' unco gain I'se mak'
Takin' a monkey fu' o' plaguy tricks
- DI And here's Nicarchus ^c coming to denounce
you !
- BOE He's sma' in bouk.
- DI But every inch is bad
- NICARCHUS Whose is this merchandise ?
- BOE 'Tis a' mine here.
Frae Thaibes, wat Zeus, I bure it
- NIC. Then I here
Denounce it all as enemies !
- BOE Hout awa !
Do ye mak' war an' enmity wi' the burdies ?
- NIC. Them and you too
- BOE. What hae I dune ye wrang ?
- NIC That will I say for the bystanders' sake ^d
A lantern-wick you are bringing from the foe
- DI Show him up, would you, for a lantern-wick ?
- NIC Aye, for that lantern-wick will fire the docks
- DI A lantern-wick the docks ! O dear, and how ?
- NIC If a Boeotian stuck it in a beetle,
And sent it, lighted, down a watercourse ^e

^b The two gods (τῶ θεῶ) of a Bocotian are Zethus and Amphion

^c τῶν περ χάριν apparently a favourite phrase with the orators

^e "A water-channel by which the superfluous water was carried down from the city into the sea at the Peiræus" R

ARISTOPHANES

δι' ὑδρορρόας, βορέαν ἐπιτηρήσας μέγαν.
 κείπερ λάβοιτο τῶν νεῶν τὸ πῦρ ἅπαξ,
 σελαγοῖντ' ἂν αἴφνης

ΔΙ. ὦ κάκιστ' ἀπολούμενε,
 σελαγοῖντ' ἂν ὑπὸ τίφης τε καὶ θρυαλλίδος, 925

ΝΙ. μαρτύρομαι

ΔΙ. ξυλλάμβαν' αὐτοῦ τὸ στόμα
 δός μοι φορυτόν, ἵν' αὐτὸν ἐνδήσας φέρω,
 ὥσπερ κέραμον, ἵνα μὴ καταγῇ φορούμενος

ΧΘ. ἔνδησον, ὦ βέλτιστε, τῷ [στρ
 ξένῳ καλῶς τὴν ἐμπολὴν 930
 οὕτως ὅπως
 ἂν μὴ φέρων κατάρξῃ.

ΔΙ. ἐμοὶ μελήσει ταῦτ', ἐπεὶ
 τοι καὶ ψοφεῖ ἄλλον τι καὶ
 πυρορραγὲς
 κάλλως θεοῖσιν ἐχθρόν

ΧΘ. τί χρήσεταιί ποτ' αὐτῷ; 935

ΔΙ. πάγχρηστον ἄγγος ἔσται,

κρατὴρ κακῶν, τριπτὴρ δικῶν,
 φαίνειν ὑπευθύνους λυχνοῦ-
 χος, καὶ κύλιξ
 τὰ πράγματ' ἐγκυκᾶσθαι

ΧΘ. πῶς δ' ἂν πεποιθοίῃ τις ἀγ- [ἀντ 940
 γείῳ τοιούτῳ χρώμενος

* Dic lays hands on Nicarchus who calls the world to witness the assault

* δικῶν, unexpectedly for ελαῶν τριπτὴρ is the vat into which the oil pressed from olives ran the Informer squeezes "oil" from lawsuits.

THE ACHARNIANS, 922-941

**Straight to the docks, watching when Boreas
blew**

His stiffest breeze, then if the ships caught
fire.

They'd blaze up in an instant

DI Blaze, you rascal !

What, with a beetle and a lantern-wick?

NIC. Bear witness ! a

DI Stop his mouth, and bring me litter.
I'll pack him up, like earthenware, for carriage,
So they mayn't crack him on their journey
 home

CHOR Tie up, O best of men, with care
The honest stranger's piece of ware,
For fear they break it,
As homeward on their backs they take it.

DI To that, be sure, I'll have regard ,
 Indeed it creaks as though 'twere charred,
 By cracks molested,
 And altogether God-detested

CHOR. How shall he deal with it?

DI For every use 'tis fit,
A cup of ills, a lawsuit ^b can,
For audits an informing pan,^c
A poisoned chalice
Full filled with every kind of malice

CHOR But who can safely use, I pray,
A thing like this from day to day

* Lit "a lampstand to show up (cf 826 n) those who had to give in their accounts."

ARISTOPHANES

κατ' οἰκίαν
τοσόνδ' αἰὲ ψοφούντι,

ΔΙ. ἰσχυρόν ἐστιν, ὦγάθ', ὥστ'
οὐκ ἂν καταγείῃ ποτ', εἴ-
περ ἐκ ποδῶν
κατωκάρᾳ κρέμαιτο. 945

ΧΟ. ἤδη καλῶς ἔχει σοι.
ΒΟΙ. μέλλω γέ τοι θερίδδεν.

ΧΟ. ἀλλ', ὦ ξένων βέλτιστε, συν-
θέριζε, καὶ πρόσβαλλ' ὅπου
βούλει φέρων
πρὸς πάντα συκοφάντην. 950

ΔΙ. μόλις γ' ἐνέδησα τὸν κακῶς ἀπολούμενον
αἴρου λαβῶν τὸν κέραμον, ὦ Βοιώτιε
ΒΟΙ. ὑπόκυπτε τὰν τύλαν ἰών, Ἰσμήνιχε
ΔΙ. χῶπως κατοίσεις αὐτὸν εὐλαβούμενος. 955
πάντως μὲν οἴσεις οὐδὲν ὑγιές, ἀλλ' ὅμως
κἂν τοῦτο κερδάνῃς ἄγων τὸ φορτίον,
εὐδαιμονήσεις συκοφαντῶν γ' οὔνεκα.

ΘΕΡΑΠΩΝ Δικαιοπόλι

ΔΙ τίς ἔστι, τί με βωστρεῖς,
ΘΕΡ ὅ τι,
ἐκέλευε Λάμαχος σε ταύτης τῆς δραχμῆς 960
εἰς τοὺς Χόας αὐτῷ μεταδοῦναι τῶν κιχλῶν,
τριῶν δραχμῶν δ' ἐκέλευε Κωπᾶδ' ἔγχελυν.

^a He had been warned off the markets, 722

^b The second day of the Anthesteria, which R. would

THE ACHARNIANS, 942-962

In household matters,
A thing that always creaks and clatters ?

DI He's strong, my worthy friend, and tough :
He will not break for usage rough,
Not though you shove him
Head foremost down, his heels above him

CHOR (To Boeotian) You've got a lovely pack.
BOE A bonnie hairst I'se mak'

CHOR Aye, best of friends, your harvest make,
 And whereso'er it please you take
 This artful, knowing
 And best equipped informer going

DI 'Twas a tough business, but I've packed the
scamp
Lift up and take your piece of ware, Boeotian
BOF. Gae, pit your shoulther underneath, Ismeny
DI And pray be careful as you take him home
You've got a rotten bale of goods, but still !
And if you make a harvest out of *him*,
You'll be in luck's way, as regards informers.

SERVANT. Dicaeopolis !

DI Well? why are you shouting?
SERV Why?

Lamachus^a bids you, towards the Pitcher-
feast,^b

Give him some thrushes for this drachma here,
And for three drachmas one Copaic eel

identify with the I enaea, at which this play was presented
Those who attended the feast seem to have brought their
own provisions

ARISTOPHANES

- ΔΙ. ὁ ποῖος οὗτος Λάμαχος τὴν ἔγχελυν;
 ΘΕΡ. ὁ δεινός, ὁ ταλαύρινος, ὃς τὴν Γοργόνα
 πάλλει, κραδαίνων τρεῖς κατασκίους λόφους 965
 ΔΙ. οὐκ ἂν μὰ Δί', εἰ δοίη γέ μοι τὴν ἀσπίδα
 ἄλλ' ἐπὶ ταρίχει τοὺς λόφους κραδαινέτω·
 ἦν δ' ἀπολιγαίνῃ, τοὺς ἀγορανόμους καλῶ
 ἐγὼ δ' ἐμαυτῷ τόδε λαβὼν τὸ φορτίον
 εἴσειμι ὑπαὶ πτερύγων κιχλᾶν καὶ κοψίχων. 970

- ΧΘ. εἶδες ὦ, εἶδες, ὦ [στρ.
 πᾶσα πόλι, τὸν φρόνιμον ἄνδρα, τὸν ὑπέρσοφον,
 οἷ' ἔχει σπεισάμενος ἐμπορικὰ χρήματα δι-
 εμπολᾶν,
 ὧν τὰ μὲν ἐν οἰκίᾳ
 χρήσιμα, τὰ δ' αὖ πρόπει 975
 χλιαρὰ κατεσθίειν
 αὐτόματα πάντ' ἀγαθὰ τῷδ' γε πορίζεται.

οὐδέ ποτ' ἐγὼ Πόλεμον οἶκαδ' ὑποδέξομαι,
 οὐδὲ παρ' ἐμοί ποτε τὸν Ἀρμόδιον ἄσεται
 ξυγκατακλινεῖς, ὅτι παροίνιος ἀνὴρ ἔφυ, 980
 ὅστις ἐπὶ πάντ' ἀγάθ' ἔχοντας ἐπικωμάσας,
 εἰργασατο παντὰ κακὰ κανέτρεπε κάζεχει,
 κάμαχето, καὶ προσέτι πολλὰ προκαλουμένου,

* A soldier's fare, cf 1101

* i.e. the thongs described 724

* "Between the marketing scenes and the banqueting scenes A interposes an idyllic description of War and Peace" R

* For this drinking-song cf 1093 n.

THE ACHARNIANS, 963-983

DI Who is this Lamachus that wants the eel ?
 SERV The dread, the tough, the terrible, who wields
 The Gorgon targe, and shakes three shadowy
 plumes

DI An eel for HIM ? Not though his targe he
 gave me !

Let him go shake his plumes at his salt fish,^a
 If he demur, I'll call the Market clerks ^b
 Now for myself I'll carry all these things
 Indoors, to the tune o' *merles an' mavis's wings*

CHOR ^c Have ye seen him, all ye people,
 seen the man of matchless art,
 Seen him, by his private treaty,
 traffic gain from every mart,
 Goods from every neighbour ;
 Some required for household uses ,
 some 'twere pleasant warm to eat ;
 All the wealth of all the cities
 lavished here before his feet,
 Free from toil and labour.

War I'll never welcome in
 to share my hospitality,
 Never shall the fellow sing
 Harmodius ^d in my company,
 Always in his cups he acts
 so rudely and offensively.
 Tipsily he burst upon
 our happy quiet family,
 Breaking this, upsetting that,
 and brawling most pugnaciously.
 Yea when we entreated him
 with hospitable courtesies,

ARISTOPHANES

πίνε, κατάκεισο, λαβέ τήνδε φιλοτησίαν,
τὰς χάρακας ἤπτε πολὺ μᾶλλον ἔτι τῷ πυρί, 985
ἐξέχει θ' ἡμῶν βία τὸν οἶνον ἐκ τῶν ἀμπέλων.

εἶδες ὥς ἐπτέρω- [ἀντ.
ταί τ' ἐπὶ τὸ δεῖπνον ἅμα καὶ μεγάλα δὴ φρονεῖ
τοῦ βίου δ' ἐξέβαλε δεῖγμα τάδε τὰ πτερὰ πρὸ τῶν
θυρῶν

ὦ Κύπριδι τῇ καλῇ
καὶ Χάρισι ταῖς φίλαις
ξύντροφε Διαλλαγή,
ὥς καλὸν ἔχουσα τὸ πρόσωπον ἄρ' ἐλάνθανες 990

πῶς ἂν ἐμὲ καὶ σέ τις Ἔρως ξυναγάγοι λαβών,
ὥσπερ ὁ γεγραμμένος, ἔχων στέφανον ἀνθέμων,
ἢ πάνυ γερόντιον ἴσως νενόμικας με σύ,
ἀλλὰ σε λαβὼν τρία δοκῶ γ' ἂν ἔτι προσβαλεῖν
πρῶτα μὲν ἂν ἀμπελίδος ὄρχον ἐλάσαι μακρόν, 995
εἶτα παρὰ τόνδε νέα μοσχίδια συκίδων,
καὶ τὸ τρίτον ἡμερίδος ὄρχον, ὁ γέρων ὁδὶ,
καὶ περὶ τὸ χωρίον ἐλᾶδας ἅπαν ἐν κύκλῳ,

* The κυλιε φιλοτησία (cf L 203) was exactly our "loving-cup"

† i.e. vine-props

* Though he is old he thinks that, if she marries him, he can "still throw into the bargain three things" which he then describes

* ἡμερίς seems to have been grown on lofty trellis-work, and originally on the walls of the dwelling-house, see R

THE ACHARNIANS, 985-998

Sit you down, and drink a cup,
a Cup of Love and Harmony,^a
 All the more he burnt the poles ^b
 we wanted for our husbandry,
 Aye and spilt perforce the liquor
 treasured up within our vines

Proudly he prepares to banquet
 Did ye mark him, all elate,
 As a sample of his living
 cast these plumes before his gate?
 Grand his ostentation!
 O of Cypris foster-sister,
 and of every heavenly Grace,
 Never knew I till this moment
 all the glory of thy face,
 RECONCILIATION!

O that Love would you and me
 unite in endless harmony,
 Love as he is pictured with
 the wreath of roses smilingly
 Maybe you regard me as
 a fragment of antiquity
 Ah, but if I get you, dear,
 I'll show my triple husbandry^c
 First a row of vinelets will I
 plant prolonged and orderly,
 Next the little fig-tree shoots
 beside them, growing lustily,
 Thirdly the domestic vine,^d
 although I am so elderly
 Round them all shall olives grow,
 to form a pleasant boundary

ARISTOPHANES

ὥστ' ἀλείφεσθαι σ' ἀπ' αὐτῶν καμὲ ταῖς νου-
μηνίαις

- ΚΗΡ.** ἀκούετε λεῶν κατὰ τὰ πάτρια τοὺς χόας 1000
 πίνειν ὑπὸ τῆς σάλπιγγος ὅς δ' ἂν ἐκπῆ
 πρῶτιστος, ἀσκὸν Κτησιφῶντος λήψεται
- ΔΙ** ὦ παῖδες, ὦ γυναῖκες, οὐκ ἤκούσατε,
 τί δρᾶτε, τοῦ κήρυκος οὐκ ἀκούετε,
 ἀναβράττετ', ἐξοπτᾶτε, τρέπετ', ἀφέλκετε 1005
 τὰ λαγῶν ταχέως, τοὺς στεφάνους ἀνείρετε
 φέρε τοὺς ὀβελίσκους, ἵν' ἀναπείρω τὰς κί-
 χλας
- ΧΘ** ζηλῶ σε τῆς εὐβουλίας,
 μᾶλλον δὲ τῆς εὐωχίας,
 ἄνθρωπε, τῆς παρουσίας 1010
- ΔΙ** τί δῆτ', ἐπειδὴν τὰς κίχλας ὀπτωμένους ἴδῃτε,
ΧΘ οἶμαί σε καὶ τοῦτ' εὖ λέγειν
ΔΙ τὸ πῦρ ὑποσκάλευε
- ΧΘ.** ἤκουσας ὡς μαγειρικῶς 1015
 κομφῶς τε καὶ δειπνητικῶς
 αὐτῷ διακονεῖται,
- ΓΕΩΡΓΟΣ** οἶμοι τάλας
ΔΙ ὦ Ἡράκλεις, τίς οὐτοσί,
ΓΕ ἀνὴρ κακοδαίμων
ΔΙ. κατὰ σεαυτὸν νυν τρέπου

^a Enter Crier, while the eccyclema exposes to view the interior of D's house

^b i.e. not an ordinary ἀσκὸς οἶνον, but a huge one made out of the skin of Ctesiphon who was παχὺς καὶ προγάστωρ. Schol

^c "The unwonted savour of the roasting and stewing meat has quite subdued the hearts of the old Acharnians" R.

THE ACHARNIANS, 999-1019

Thence will you and I anoint us,
darling, when the New Moon shines

CRIFR ^a O yes ! O yes !
Come, drain your pitchers to the trumpet's
sound,
In our old fashion Whoso drains *his* first,
Shall have, for prize, a skin of—Ctesiphon ^b

DI Lads ! Lassies ! heard ye not the words he
said ?
What are ye at ? Do ye not hear the Crier ?
Quick ! stew and roast, and turn the roasting
flesh,
Unspit the haremeat, weave the coronals,
Bring the spits here, and I'll impale the
thrushes

CHOR I envy much your happy plan,^c
I envy more, you lucky man,
The joys you're now possessing

DI What, when around the spits you see
the thrushes roasting gloriously ?

CHOR And that's a saying I admire

DI Boy, poke me up the charcoal fire.

CHOR O listen with what cookly art
And gracious care, so trim and smart,
His own repast he's dressing

FARMER ^d Alas ! Alas !

DI O Heracles, who's there ?

FAR An ill-staired man

DI Then keep it to yourself

^a Enter *Dercetes an Athenian farmer* His farm was at
Phyle just on the Attic side of a pass between Boeotia and
Attica.

ARISTOPHANES

ΓΕ. ὦ φίλτατε, σπονδαὶ γάρ εἰσι σοὶ μόνῳ, 1020
μέτρησον εἰρήνης τί μοι, κἄν πέντ' ἔτη

ΔΙ τί δ' ἔπαθες,

ΓΕ. ἐπετρίβην ἀπολέσας τὼ βόε.

ΔΙ πόθεν,

ΓΕ ἀπὸ Φυλῆς ἔλαβον οἱ Βοιώτιοι

ΔΙ. ὦ τρισκακόδαιμον, εἴτα λευκὸν ἀμπέχει,

ΓΕ. καὶ ταῦτα μέντοι νῆ Δί' ὥπερ μ' ἔτρεφέτην 1025
ἐν πᾶσι βολίοις

ΔΙ. εἴτα ἱυνὶ τοῦ δέει,

ΓΕ ἀπόλωλα τῷφθαλμῷ δακρύων τὼ βόε.

ἀλλ' εἴ τι κήδει Δερκέτου Φυλασίου,

ὑπάλειψον εἰρήνη με τῷφθαλμῷ ταχὺ

ΔΙ ἀλλ', ὦ πόνηρ', οὐ δημοσιεύων τυγχάνω. 1030

ΓΕ. ἴθ' ἀντιβόλω σ', ἣν πως κομίσωμαι τὼ βόε

ΔΙ. οὐκ ἔστιν, ἀλλὰ κλᾶε πρὸς τοῦ Πιττάλου

ΓΕ. σὺ δ' ἀλλά μοι σταλαγμὸν εἰρήνης ἔνα

εἰς τὸν καλαμίσκον ἐνστάλαξον τουτονί

ΔΙ οὐδ' ἂν στριβλικίγξ ἀλλ' ἀπιὼν οἴμωξέ ποι 1035

ΓΕ. οἴμοι κακοδαίμων τοῖν γεωργοῖν βοιδίῳ.

ΧΟ. ἀνὴρ ἐνεύρηκέν τι ταῖς
σπονδαῖσιν ἡδύ, κοῦκ ἔοι-
κεν οὐδενὶ μεταδώσειν

ΔΙ κατάχει σὺ τῆς χορδῆς τὸ μέλι τὰς σηπίας 1041
στάθνε

ΧΟ. ἤκουσας ὀρθιασμάτων,

ΔΙ. ὁπτᾶτε τὰ γχέλεια.

* ἐν πᾶσι βολίοις (lit in the midst of every kind of cow
dung) is substituted for the expected ἐν πᾶσιν ἀγαθοῖς.

^b For δημοσιεύειν thus used cf Plato, *Gorg* 514 D.

^c Probably one of the state doctors

THE ACHARNIANS, 1020-1043

- FAR O—for you only hold the truces, dear—
Measure me out though but five years of
Peace.
- DI What ails you ?
- FAR Ruined ! Lost my oxen twain.
- DI Where from ?
- FAR From Phyle The Boeotians stole them.
- DI And yet you are clad in white, you ill-starred
loon !
- FAR They twain maintained me in the very lap
Of affluent muckery ^a
- DI Well, what want you now ?
- FAR Lost my two eyes, weeping my oxen twain.
Come, if you care for Dercetes of Phyle,
Rub some Peace-ointment, do, on my two
eyes
- DI Why, bless the fool, I'm not a public surgeon ^b
- FAR Do now, I'll maybe find my oxen twain
- DI No, go and weep at Pittalus's ^c door
- FAR Do, just one single drop Just drop me here
Into this quill one little drop of Peace
- DI No, not one twitterlet, take your tears else-
where
- FAR Alas ! Alas ! my darling yoke of oxen
- CHOR He loves the Treaty's pleasant taste,
He will not be, methinks, in haste
To let another share it.
- DI Pour on the tripe the honey, you !
And you, the cuttle richly stew !
- CHOR How trumpet-like his orders sound
- DI Be sure the bits of eel are browned.

ARISTOPHANES

ΧΟ. ἀποκτενεῖς λιμῶ με καὶ
τοὺς γείτονας κνίσῃ τε καὶ 1045
φωνῇ τοιαῦτα λάσκων

ΔΙ ὅπῳατε ταυτὶ καὶ καλῶς ξανθίζετε
ΠΑΡΑΝΥΜΦΟΣ Δικαιοπόλι

ΔΙ τίς οὔτοσί, τίς οὔτοσί,

ΠΑ ἔπεμψέ τίς σοι νυμφίος ταυτὶ κρέα
ἐκ τῶν γάμων

ΔΙ καλῶς γε ποιῶν, ὅστις ἦν 1050

ΠΑ ἐκέλευε δ' ἐγγέαι σε, τῶν κρεῶν χάριν,
ἵνα μὴ στρατεύοιτ', ἀλλὰ βινοίῃ μένων,
ἐς τὸν ἀλάβαστον κύαθον εἰρήνης ἕνα

ΔΙ ἀπόφερ' ἀπόφερε τὰ κρέα καὶ μή μοι δίδου,
ὥς οὐκ ἂν ἐγγέαιμι μυρίων δραχμῶν 1055
ἀλλ' αὐτῇ τίς ἐστίν,

ΠΑ ἡ νυμφεύτρια

δεῖται παρὰ τῆς νύμφης τί σοι λέξαι μόνῳ

ΔΙ φέρε δὴ, τί σὺ λέγεις, ὥς γέλοιον, ὦ θεοί,
τὸ δέημα τῆς νύμφης, ὃ δεῖταί μου σφόδρα,
ὅπως ἂν οἰκουρῇ τὸ πέος τοῦ νυμφίου 1060

φέρει δεῦρο τὰς σπονδάς, ἵν' αὐτῇ δῶ μόνῃ
ὅτιτ' ἂν γυνή 'στι τοῦ πολέμου τ' οὐκ ἀξία.

ὑπεχ' ὥδε δεῦρο τοῦξ' ἀλειπτρον, ὦ γύναι
οἴσθ' ὥς ποιεῖτε τοῦτο, τῇ νύμφῃ φράσον,

ὅταν στρατιώτας καταλέγωσι, τουτωὶ 1065

νύκτωρ ἀλειφέτω τὸ πέος τοῦ νυμφίου

ἀπόφερε τὰς σπονδάς φέρε τὴν οἰνῆρυσιν,

ἵν' οἶνον ἐγγέω λαβὼν ἐς τοὺς χόας

^a παράνυμφος ὁ παρόχος

THE ACHARNIANS, 1044-1068

CHOR The words you speak, your savoury rites,
Keep sharpening so our appetites
That we can hardly bear it

DI Now roast these other things and brown them
 nicely

GROOMSMAN ^a O Dicaeopolis ^b

DI. Who's there? who's there?

GR A bridegroom sends you from his wedding-
 banquet

These bits of meat

DI Well done, whoe'er he is.

And in return he bids you pour him out,
To keep him safely with his bride at home,
Into this ointment-pot one dram of Peace

DI. Take, take your meat away, I can't abide it
Not for ten thousand drachmas would I give
him

One drop of Peace Hey, who comes here ?

GR The bridesmaid
Bringing a private message from the bride

DI Well, what have *you* to say? What wants the bride?

Affects to listen

O heaven, the laughable request she makes
To keep her bridegroom safely by her side
I'll do it, bring the truces, she's a woman,
Unfit to bear the burdens of the war
Now, hold the myrrh-box underneath, my girl
Know you the way to use it? Tell the bride,
When they're enrolling soldiers for the war,
To rub the bridegroom every night with this.
Now take the truces back, and bring the ladle.
I'll fill the winecups for the Pitcher-feast

ARISTOPHANES

ΧΟ καὶ μὴν ὁδὶ τις τὰς ὀφρῦς ἀνεσπακῶς
ὥσπερ τι δεινὸν ἀγγελῶν ἐπείγεται 1070

ΚΗΡ ἰὼ πόνοι τε καὶ μάχαι καὶ Λάμαχοι.
ΛΑ. τίς ἀμφὶ χαλκοφάλαρα δώματα κτυπεῖ,
ΚΗΡ ἰέναι σ' ἐκέλευον οἱ στρατηγοὶ τήμερον
ταχέως λαβόντα τοὺς λόχους καὶ τοὺς λόφους
κάπειτα τηρεῖν νιφόμενον τὰς εἰσβολὰς 1075
ὑπὸ τοὺς Χόας γὰρ καὶ Χύτρους αὐτοῖσί τις
ἤγγειλε ληστὰς ἐμβαλεῖν Βοιωτίους
ΛΑ. ἰὼ στρατηγοὶ πλείονες ἢ βελτίονες
οὐ δεινὰ μὴ 'ξεῖναί με μῆδ' ἐορτάσαι,
ΔΙ ἰὼ στράτευμα πολεμολαμαχαικόν 1080
ΛΑ. οἴμοι κακοδαίμων, καταγελᾶς ἤδη σὺ μου,
ΔΙ βούλει μάχεσθαι Γηρυνὴν τετραπτίλῳ,
ΛΑ αἰαῖ,
οἶαν ὁ κῆρυξ ἀγγελίαν ἤγγειλέ μοι
ΔΙ αἰαῖ, τίνα δ' αὖ μοι προστρέχει τις ἀγγελῶν;

ΑΓΓΕΛΟΣ Δικαιοπόλι

ΔΙ τί ἔστιν,
ΑΓΓ ἐπὶ δεῖπνον ταχὺ 1085
βάδιζε, τὴν κίστην λαβὼν καὶ τὸν χόα.
ὁ τοῦ Διονύσου γάρ σ' ἱερεὺς μεταπέμπεται.
ἀλλ' ἐγκόνηι δειπνεῖν κατακωλύεις πάλαι
τὰ δ' ἄλλα πάντ' ἐστὶν παρεσκευασμένα,

* The meaning is: "Do you wish to fight with such a Geryon as I am, one who would encounter Hercules?" *τετραπτίλῳ* is substituted for the expected *τρικεφάλῳ*, and *Δις* must have tricked himself with four plumes to outdo the "three crests" (1109) of Lamachus

* The vessel in which he carried his provisions, cf. Hom. *Od* vi 76. "Those who invited to a feast," says the

THE ACHARNIANS, 1089-1089

- CHOR But here runs one with eyebrows puckered up
Methinks he comes a messenger of woe
- CRIER O toils, and fights, and fighting Lamachuses !
- LAM Who clangs around my bronze-accountred
halls ?
- CRIFR The generals bid you take your crests and
cohorts,
And hurry off this instant , to keep watch
Amongst the mountain passes in the snow
For news has come that at this Pitcher-feast
Boeotian bandits mean to raid our lands
- LAM O generals, great in numbers, small in worth !
Shame that I may not even enjoy the feast
- DI O expedition battle-Lamachaeon !
- LAM O dear, what you ! Do *you* insult me too ?
- DI What would you fight with Geryon, the four-
winged ?^a
- LAM O woe !
- DI O what a message has this Crier brought me !
- DI Oho ! what message will this runner bring me ?
- MESSANGER Dicaeopolis !
- DI Well ?
- MESS. Come at once to supper,
And *bring your pitcher, and your supper-*
chest^b
The priest of Bacchus sends to fetch you
thither
And do be quick you keep the supper
waiting
For all things else are ready and prepared,

Scholiast, " furnished garlands, perfumes, sweetmeats, etc ,
and the guests brought provisions (*ἐψήματα*) "

ARISTOPHANES

κλῖναι, τράπεζαι, προσκεφάλαια, στρώματα, 1090
 στέφανοι, μύρον, τραγήμαθ', αἱ πόρνοι πάρα,
 ἄμυλοι, πλακοῦντες, σησαμοῦντες, ἴτρια,
 ὀρχηστρίδες, τὰ φίλταθ' Ἀρμοδίου, καλαί
 ἀλλ' ὥς τάχιστα σπεῦδε

- ΛΑ κακοδαίμων ἐγώ
 ΔΙ καὶ γὰρ σὺ μεγάλην ἐπεγράφου τὴν Γοργόνα 1095
 σύγκλειε, καὶ δεῖπνόν τις ἐνσκευαζέτω
 ΛΑ παῖ παῖ, φέρ' ἔξω δεῦρο τὸν γύλιον ἐμοί.
 ΔΙ παῖ παῖ, φέρ' ἔξω δεῦρο τὴν κίστην ἐμοί.
 ΛΑ ἄλας θυμίτας οἶσε, παῖ, καὶ κρόμμνα
 ΔΙ ἐμοὶ δὲ τεμάχη κρομμύοις γὰρ ἄχθομαι 1100
 ΛΑ θρίον ταρίχους οἶσε δεῦρο, παῖ, σαπροῦ
 ΔΙ κἄμοι σὺ δημοῦ θρίον ὀπτήσω δ' ἐκεῖ
 ΛΑ. ἔνεγκε δεῦρο τῷ πτερῷ τῷ 'κ τοῦ κράνου
 ΔΙ ἐμοὶ δὲ τὰς φάττας γε φέρε καὶ τὰς κίχλας
 ΛΑ. καλόν γε καὶ λευκὸν τὸ τῆς στρουθοῦ πτερόν 1105
 ΔΙ καλόν γε καὶ ξανθὸν τὸ τῆς φάττης κρέας
 ΛΑ ὦνθρωπε, παῦσαι καταγελῶν μου τῶν ὀπλων
 ΔΙ. ὦνθρωπε, βούλει μὴ βλέπειν εἰς τὰς κίχλας,
 ΛΑ τὸ λοφεῖον ἐξένεγκε τῶν τριῶν λόφων
 ΔΙ κἄμοι λεκάνιον τῶν λαγῶν δὸς κρεῶν 1110
 ΛΑ ἀλλ' ἢ τριχόβρωτες τοὺς λόφους μου κατ-
 ἔφαγον,
 ΔΙ ἀλλ' ἢ πρὸ δείπνου τὴν μίμαρκν κατέδομαι,
 ΛΑ ὦνθρωπε, βούλει μὴ προσαγορεύειν ἐμέ,
 ΔΙ οὐκ, ἀλλ' ἐγὼ χῶ παῖς ἐρίζομεν πάλοι
 βούλει περιδόσθαι, κἄπιτρέψαι Λαμάχῳ, 1115

^a The Scolium began φίλταθ Ἀρμоди', οὐ τί πω τέθηκας, but A, "reading φίλταθ as the neuter plural and combining Ἀρμόδι' οὐ into Ἀρμοδίου contrives to hint at the irregularities of this popular favourite" R

THE ACHARNIANS, 1090-1115

The couches, tables, sofa-cushions, rugs,
 Wreaths, sweetmeats, myrrh, the harlotry are
 there,
 Whole-meal cakes, cheese-cakes, sesame-,
 honey-cakes,
 And dancing-girls, *Harmodius' dearest ones* ^a
 So pray make haste

- LAM O wretched, wretched me !
 DI Aye the great Gorgon 'twas you chose for
 patron
 Now close the house, and pack the supper up.
 LAM Boy, bring me out my soldier's knapsack here
 DI Boy, bring me out my supper-basket here
 LAM Boy, bring me onions, with some thymy salt.
 DI For me, fish-fillets onions I detest
 LAM Boy, bring me here a leaf of rotten fish
 DI A tit-bit leaf for me , I'll toast it there
 LAM Now bring me here my helmet's double plume
 DI And bring me here my thrushes and ring-
 doves
 LAM How nice and white this ostrich-plume to
 view
 DI How nice and brown this pigeon's flesh to eat.
 LAM Man, don't keep jeering at my armour so.
 DI Man, don't keep peering at my thrushes so
 LAM *Bring me the casket with the three crests in it*
 DI *Bring me the basket with the hare's flesh in it.*
 LAM Surely the moths my crest have eaten up.
 DI Sure this hare-soup I'll eat before I sup
 LAM Fellow, I'll thank you not to talk to ME
 DI Nay, but the boy and I, we can't agree
 Come will you ^b bet, and Lamachus decide,

^b He addresses the " boy "

ARISTOPHANES

- πότερον ἀκρίδες ἥδιόν ἐστιν, ἢ κίχλαι;
 ΛΑ οἴμ' ὥς ὑβρίζεις.
 ΔΙ. τὰς ἀκρίδας κρίνει πολύ.
 ΛΑ παῖ παῖ, καθελὼν μοι τὸ δόρυ δεῦρ' ἔξω φέρε.
 ΔΙ παῖ παῖ, σὺ δ' ἀφελὼν δεῦρο τὴν χορδὴν φέρε
 ΛΑ φέρε, τοῦ δόρατος ἀφελκύσσωμαι τοῦλutron 1120
 ἔχ', ἀντέχου, παῖ
 ΔΙ καὶ σύ, παῖ, τοῦδ' ἀντέχου
 ΛΑ τοὺς κιλλίβαντας οἶσε, παῖ, τῆς ἀσπίδος.
 ΔΙ καὶ τῆς ἐμῆς τοὺς κριβανίτας ἔκφερε
 ΛΑ φέρε δεῦρο γοργόνωντον ἀσπίδος κύκλον 1125
 ΔΙ καὶ μοι πλακοῦντος τυρόνωντον δὸς κύκλον
 ΛΑ ταῦτ' οὐ κατὰ γελῶς ἐστὶν ἀνθρώποις πλατύς,
 ΔΙ ταῦτ' οὐ πλακοῦς δῆτ' ἐστὶν ἀνθρώποις γλυ-
 κύς,
 ΛΑ. κατὰ χειρὶ σύ, παῖ, τοῦλαιον ἐν τῷ χαλκίῳ
 ἐνορῶ γέροντα δειλίας φευξόμενον
 ΔΙ. κατὰ χειρὶ σὺ τὸ μέλι κἀνθάδ' ἐνδηλος γέρων 1130
 κλάειν κελεύων Λάμαχον τὸν Γοργάσου.
 ΛΑ φέρε δεῦρο, παῖ, θώρακα πολεμιστήριον.
 ΔΙ ἔξαιρε, παῖ, θώρακα καὶ μοι τὸν χόα
 ΛΑ ἐν τῷδε πρὸς τοὺς πολεμίους θωρήξομαι
 ΔΙ ἐν τῷδε πρὸς τοὺς συμπότας θωρήξομαι 1135
 ΛΑ τὰ στρώματ', ὦ παῖ, δῆσον ἐκ τῆς ἀσπίδος.
 ΔΙ τὸ δειπνον, ὦ παῖ, δῆσον ἐκ τῆς κιστίδος
 ΛΑ ἐγὼ δ' ἐμαυτῷ τὸν γύλιον οἶσω λαβὼν
 ΔΙ ἐγὼ δὲ θοιμάτιον λαβὼν ἐξέρχομαι
 ΛΑ τὴν ἀσπίδ' αἶρου, καὶ βάδιζ', ὦ παῖ, λαβὼν. 1140
 νίφει βαβαιάξ χειμέρια τὰ πράγματα.

^a To which L. when at war will be reduced

^b τὸν Γοργάσου, "son of Gorgasus" is merely another reference to his Gorgon shield

THE ACHARNIANS, 1116-1141

- Locusts ^a or thrushes, which the daintier are ?
 LAM Insolent knave !
 DI (*To the boy*) Locusts, he says, by far.
 LAM Boy, boy, take down the spear, and bring it here
 DI Boy, take the sweetbread off and bring it here.
 LAM Hold firmly to the spear whilst I pull off
 The case.
 DI And you, hold firmly to the spit
 LAM Boy, bring the framework to support my
 shield
 DI Boy, bring the bakemeats to support my
 frame
 LAM Bring here the grim-backed circle of the
 shield
 DI And here the cheese-backed circle of the cake.
 LAM Is not this—mockery, plain for men to see ?
 DI Is not this—cheese-cake, sweet for men to eat ?
 LAM Pour on the oil, boy Gazing on my shield,
 I see an old man tried for cowardliness
 DI Pour on the honey Gazing on my cake,
 I see an old man mocking Lamachus ^b
 LAM Bring me a casque, to arm the outer man.
 DI Bring me a cask to warm the inner man
 LAM With this I'll arm myself against the foe
 DI With this I'll warm myself against the feast ^a
 LAM Boy, lash the blankets up against the shield.
 DI Boy, lash the supper up against the chest
 LAM Myself will bear my knapsack for myself
 DI Myself will wear my wraps, and haste away.
 LAM Take up the shield, my boy, and bring it on.
 Snowing ¹ good lack, a wintry prospect mine

^a θωπήσασθαι means either (1) "put on a breast-plate,"
 or (2) "get drunk"

ARISTOPHANES

ΔΙ. αἶρου τὸ δεῖπνον συμποτικὰ τὰ πράγματα.

ΛΟ ἴτε δὴ χαίροντες ἐπὶ στρατιάν
ὥς ἀνομοίαν ἔρχεσθον ὁδόν
τῷ μὲν πίνειν στεφανωσαμένῳ, 1145
σοὶ δὲ ῥιγῶν καὶ προφυλάττειν,
τῷ δὲ καθεύδειν
μετὰ παιδίσκης ὠραιοτάτης,
ἀνατριβομένῳ τε τὸ δεῖνα

Ἀντίμαχον τὸν Ψακάδος, ξυγγραφέα, τῶν
μελέων ποιητὴν, [στρ 1150
ὥς μὲν ἀπλῶ λόγῳ κακῶς ἐξολέσειεν ὁ Ζεὺς
ὅς γ' ἐμὲ τὸν τλήμονα Λήναια χορηγῶν ἀπ-
έκλεισε δειπνῶν

ὃν ἔτ' ἐπίδοιμι τευθίδος 1155
δεόμενον, ἥ δ' ὠπτημένη
σίζουσα πάραλος, ἐπὶ τραπέζῃ κειμένη,
ὁκέλλοι κἄτα μέλ-
λοντος λαβεῖν αὐτοῦ κύων 1160
ἄρπασασα φεύγοι

* *Exeunt Dic and Lam*, one to war the other to a banquet
They return 1189

^b In 1149 τὸ δεῖνα = τὸ αἰδοῖον. Schol.

* Otherwise unknown. He is called ὁ Ψακάδος "because
always spitting" Schol. The "shutting out" of Aristophanes
may have been when he produced the *Δαιταλεῖς* two
years before

* A well-known dainty. Here it is supposed to come in
on its table (*W* 1216, "bring in the tables") and to "come
ashore" or "land" just close to Antimachus. *πάραλος* is
explained by the Schol. either as "beside the salt" or "by
the sea-shore." *R* says it simply = "marine," and that
"the cuttle gliding along on its table is likened to" the
famous state trireme *Paralus*

THE ACHARNIANS, 1142-1161

DI. Take up the chest , a suppers prospect mine

CHOR Off to your duties, my heroes bold ^a
 Different truly the paths ye tread ,
 One to drink with wreaths on his head ;
 One to watch, and shiver with cold,
 Lonely, the while his antagonist passes
 The sweetest of hours with the sweetest
 of lasses ^b

PRAY we that Zeus calmly reduce
 to destruction emphatic and utter
 That meanest of poets and meanest of men,
 Antimachus,^c offspring of Sputter ;
 The Choregus who sent me away
 without any supper at all
 At the feast of Lenaca , I pray.
 two Woes that Choregus befall
 May he hanker for a dish
 of the subtle cuttle-fish ^d ,
 May he see the cuttle sailing
 through its brine and through its oil,
 On its little table lying,
 hot and hissing from the frying,
 Till it anchor close beside him,
 when alas ^e and woe betide him !
 As he reaches forth his hand
 for the meal the Gods provide him,
 May a dog snatch and carry off the spoil,
 off the spoil,
 May a dog snatch and carry off the spoil

ARISTOPHANES

τοῦτο μὲν αὐτῷ κακὸν ἔν κ' ἄθ' ἕτερον
 νυκτερινὸν γένοιτο. [ἀντ
 ἡπιαλῶν γὰρ οἴκαδ' ἐξ ἵππασίας βαδίζων, 1174
 εἶτα κατάξειέ τις αὐτοῦ μεθύων τὴν κεφαλὴν
 Ὀρέστης
 μαινόμενος· ὁ δὲ λίθον λαβεῖν
 βουλόμενος, ἐν σκότῳ λάβοι
 τῇ χειρὶ πέλεθον ἀρτίως κεχεσμένον· 1175
 ἐπάξειεν δ' ἔχων
 τὸν μάρμαρον, κ' ἀπειθ' ἀμαρ-
 τῶν βάλοι Κρατῖνον.

ΘΕΡ ὦ δμῶες οἱ κατ' οἶκόν ἐστε Λαμάχου,
 ὕδωρ ὕδωρ ἐν χυτρίδι' θερμαίνετε· 1176
 ὀθόνια, κηρωτὴν παρασκευάζετε,
 ἔρι' οἰσυνπηρά, λαμπάδιον περὶ τὸ σφυρόν.
 ἀνὴρ τέτρωται χάρακι διαπηδῶν τάφρον,
 καὶ τὸ σφυρόν παλίνορρον ἐξεκόκκισε,
 καὶ τῆς κεφαλῆς κατέαγε περὶ λίθον πεσών, 1177
 καὶ Γοργόν' ἐξήγειρεν ἐκ τῆς ἀσπίδος
 πτίλον δὲ τὸ μέγα κομπολακύθου πεσόν

^a A foot-pad, cf *B* 712, 1491

^b In 1172 μάρμαρος, "a stone of bright spar," is a Homeric word (*Il* xii, 380; *Od* ix 499) purposely substituted for πέλεθος

^c See 849

^d Apparently the Gorgon on his shield is detachable.

THE ACHARNIANS, 1162-1182

Duly the first Woe is rehearsed ;
attend whilst the other I'm telling.
It is night, and our gentleman, after a ride,
is returning on foot to his dwelling ;
With ague he's sorely bested,
and he's feeling uncommonly ill,
When suddenly down on his head
comes Orestes's ^a club with a will
'Tis Orestes, hero mad,
'tis the drunkard and the pad
Then stooping in the darkness
let him grope about the place,
If his hand can find a brickbat
at Orestes to be flung ;
But instead of any brickbat
may he grasp a podge of dung,
And rushing on with this,^b Orestes may he
miss,
And hit young Cratinus ^c in the face, in the
face,
And hit young Cratinus in the face

ATTENDANT Varlets who dwell in Lamachus's halls,
Heat water, knaves, heat water in a pot
Make ready lint, and salves, and greasy wool,
And ankle-bandages Your lord is hurt,
Pierced by a stake whilst leaping o'er a trench
Then, twisting round, he wrenched his ankle
out,
And, falling, cracked his skull upon a stone ;
And shocked the sleeping Gorgon from his
shield ^d
Then the Great Boastard's plume being cast
away

ARISTOPHANES

πρὸς ταῖς πέτραισι, δεινὸν ἐξηύδα μέλος·
 “ὦ κλεινὸν ὄμμα, νῦν πανύστατόν σ’ ἰδὼν
 λείπω φάος τοῦράνιον οὐκέτ’ εἴμ’ ἐγώ.” 1185
 τοσαῦτα λέξας εἰς ὑδρορρόαν πεσὼν
 ἀνίσταται τε καὶ ξυναντᾷ δραπεταῖς,
 ληστὰς ἐλαύνων κοῖ κατασπέρχων δορί
 ὁδὶ δὲ καὐτός ἀλλ’ ἄνοιγε τὴν θύραν

- ΛΑ ἄτταταῖ, ἄτταταῖ [στρ. 1190
 στυγερὰ τάδε γε κρυερὰ πάθεα τάλας ἐγώ
 διόλλυμαι δορός ὑπὸ πολεμίου τυπείς
 ἐκείνο δ’ οὖν αἰακτὸν ἂν γένοιτο, 1195
 Δικαιοπόλις εἴ μ’ ἴδοι τετρωμένον,
 κᾶτ’ ἐγγάνοι ταῖς ἐμαῖς τύχαισιν
 ΔΙ ἄτταταῖ, ἄτταταῖ [ἀντ.
 τῶν τιθίων, ὥς σκληρὰ καὶ κυδώνια
 φιλήσατόν με μαλθακῶς, ὦ χρυσίω, 1200
 τὸ περιπεταστὸν κάπιμανδαλωτόν
 τὸν γὰρ χόα πρῶτος ἐκπέπωκα
 ΛΑ ὦ συμφορὰ τάλαινα τῶν ἐμῶν κακῶν.
 ἰὼ ἰὼ τραυμάτων ἐπωδύνων 1205
 ΔΙ ἰή, ἰή, χαῖρε Λαμαχίππιον
 ΛΑ στυγερὸς ἐγώ
 ΔΙ μογερός ἐγώ
 ΛΑ τί με σὺ κυνεῖς,
 ΔΙ τί με σὺ δάκνεις;
 ΛΑ τάλας ἐγώ τῆς ξυμβολῆς βαρείας 1210
 ΔΙ τοῖς Χουσι γὰρ τίς ξυμβολάς σ’ ἔπραττεν,
 ΛΑ ἰὼ ἰὼ Παιᾶν ἰὼ Παιᾶν
 ΔΙ ἀλλ’ οὐχὶ τήμερον Παιώνια

^a Re-enter L wounded, supported by attendants, and Dio joins between two courtesans

THE ACHARNIANS, 1183-1213

Prone on the rocks, a dolorous cry he raised,
O glorious Eye, with this my last fond look
The heavenly light I leave, my day is done
 He spake, and straightway falls into a ditch :
 Jumps up again confronts the runaways,
 And prods the fleeing bandits with his spear.
 But here he enters Open wide the door.

- LAM ^a O lack-a-day ! O lack-a-day !
 I'm hacked, I'm killed, by hostile lances !
 But worse than wound or lance 'twill grieve me
 If Dicaeopolis perceive me
 And mock, and mock at my mischances.
- DI O lucky day ! O lucky day !
 What mortal ever can be richer,
 Than he who feels, my golden nusses,
 Your softest, closest, loveliest kisses ^b
 'Twas I, 'twas I, first drained the pitcher.
- LAM O me, my woful dolorous lot !
 O me, the gruesome wounds I've got !
- DI My darling Lamachippus, is it not ?
- LAM O doleful chance !
- DI O cursed spite !
- LAM Why give me a kiss ?
- DI Why give me a bite ?
- LAM O me the heavy, heavy charge ^c they tried
- DI Who makes a charge thus happy Pitcher-tide ?
- LAM O Paean, Healer ! heal me, Paean, pray
- DI 'Tis not the Healer's festival to-day.

^b In 1199 their breasts are compared to "quinces,"
 μήλα κινδώνια, and 1201 describes δύο εἶδη φιλημάτων ἐρωτικῶν.
 Schol

^c Cf 1000-2 In 1210 ξυμβολή is "a hostile encounter",
 in 1211 the "contribution" made by a guest to a common
 entertainment

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- ΛΑ. λάβεσθέ μου, λάβεσθε τοῦ σκέλους· παπαῖ,
 προσλάβεσθ', ὦ φίλοι 1215
 ΔΙ. ἐμοῦ δέ γε σφὼ τοῦ πέους ἄμφω μέσου
 προσλάβεσθ', ὦ φίλοι
 ΛΑ. ἱλιγγιῶ κᾶρα λίθῳ πεπληγμένος,
 καὶ σκοτοδινῶ
 ΔΙ. κᾶγὼ καθεύδειν βούλομαι καὶ στύομαι 1220
 καὶ σκοτοβινῶ.
 ΛΑ. θύραζε μ' ἐξενέγκατ' ἐς τοῦ Πιττάλου
 παιωνίαισι χερσίν
 ΔΙ. ὡς τοὺς κριτάς με φέρετε ποῦ 'στιν ὁ
 βασιλεύς,
 ἀπόδοτέ μοι τὸν ἄσκόν. 1225
 ΛΑ. λόγχῃ τις ἐμπέπηγέ μοι
 δι' ὀστέων ὀδυρτά
 ΔΙ. ὁρᾶτε τουτονὶ κενόν
 τήνελλα καλλίνικος.
 ΧΟ. τήνελλα δῆτ', εἶπερ καλεῖς γ',
 ὦ πρέσβυ, καλλίνικος.
 ΔΙ. καὶ πρὸς γ' ἄκρατον ἐγγέας
 ἄμυστιν ἐξέλαψα.
 ΧΟ. τήνελλά νυν, ὦ γεννάδα·
 χώρει λαβὼν τὸν ἄσκόν 1230
 ΔΙ. ἐπεσθέ νυν ἄδοντες ὦ
 τήνελλα καλλίνικος
 ΧΟ. ἀλλ' ἐψόμεσθα σὴν χάριν
 τήνελλα καλλίνικον ἄ-
 δοντες σὲ καὶ τὸν ἄσκόν

* i.e. of the Pitcher-feast who are to award him the ἀσκή-
 ον as the best drinker But A is also appealing to

THE ACHARNIANS, 1214-1234

- LAM. O lift me gently round the hips,
My comrades true !
- DI O kiss me warmly on the lips,
My darlings, do !
- LAM My brain is dizzy with the blow
Of hostile stone
- DI. Mine's dizzy too ' to bed I'll go,
And not alone
- LAM O take me in your healing hands, and bring
To Pittalus this battered frame of mine
- DI O take me to the judges ^a Where's the King
That rules the feast ^b hand me my skin of
wine
- LAM A lance has struck me through the bone
So piteously ! so piteously !
(He is helped off the stage)
- DI I've drained the pitcher all alone ,
Sing ho ! Sing ho ! for Victory ^b
- CHOR Sing ho ! Sing ho ! for Victory then,
If so you bid, if so you bid
- DI. I filled it with neat wine, my men,
And quaffed it at a gulp, I did
- CHOR Sing ho ! brave heart, the wineskin take,
And onward go, and onward go
- DI And ye must follow in my wake,
And sing for Victory ho ! sing ho !
- CHOR O yes, we'll follow for your sake
Your wineskin and yourself, I trow.
Sing ho ! for Victory won, sing ho !

the *πέντε κριταί* of the theatrical contest to give the prize to him *βασιλεύς* is the *ἀρχων β* who presided at the *Lenaea*.
^b *τῆν ἐλ्ला κ* the opening of a *Song of Victory* by Archilochus, cf *B* 1764.

THE KNIGHTS

INTRODUCTION

THIS play was exhibited at the Lenæan festival, in February 424 B.C., and obtained the prize, Cratinus being second with the *Satyræ*, and Aristomenes third with the *Woodcarriers*.

It was an attack on Cleon, then at the height of his power; for a few months before he had by a lucky and extraordinary chain of events gained an unequalled pre-eminence.

Cleon, a leather-seller, son of Cleaenetus, was a most persuasive orator, full of resource but corrupt and rapacious beyond others; he amassed a huge fortune in his political life. His ignoble character is clear from the speech which Thucydides puts in his mouth, advocating the massacre of the people of Mitylene (iii 36, iv 21). He had long been a bitter assailant of Pericles; and when Pericles died, Cleon took his place as popular leader. But his success was due to the affair of Pylus.

Demosthenes, the Athenian general, had seized and fortified Pylus, a hill on the west of the Peloponnese, overlooking an important harbour which lay between the mainland and the island of Sphacteria. He intended to settle here the Messenian exiles who had settled at Naupactus, for this nation was the inveterate foe of Sparta. There his party was

THE KNIGHTS

attacked by the Spartans, who disembarked a large force upon the island opposite. The Athenian fleet came to the rescue, and blockaded this force in Sphacteria. The danger of their troops led the Spartans to sue for peace, which might then have been had upon honourable terms.

But Cleon, who was no statesman, demanded such terms as were really out of the Spartans' power to grant; and when they did not reject even those, but proposed a conference, he procured that they should be rebuffed with contumely. He expected that the troops in Sphacteria would now surrender; but time went on, winter approached, and yet they held out. Suddenly an accidental fire cleared the island of its wood, and Demosthenes seeing his opportunity, prepared to attack.

At Athens, disquieting rumours were rife; and Cleon accused the generals of cowardice, whereupon cries arose, asking why he did not go himself, and Nicias, who was present, offered to resign his post as Strategus in favour of Cleon. Thus driven into a corner, Cleon declared he would finish the business in twenty days, and taking a few hundred men with him, set sail for Sphacteria. When he arrived, he left Demosthenes to do all the work, to carry out, in fact, the scheme which he had already in hand; and when the general and his troops had won a complete victory, he returned with them and the prisoners to Athens, having himself done nothing whatever except to return within twenty days. This was in 425 B.C., and the *Knights* was exhibited at the Lenaea of the following year.

The "Knights" who compose the Chorus stand for the 1000 young men who constituted the

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Athenian cavalry and, being drawn from the wealthier and more educated classes, are the natural enemies of demagogues. Demus is a respectable old householder who represents the sovereign people of Athens.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΔΗΜΟΣ

ΠΑΦΛΑΓΩΝ

ΝΙΚΙΑΣ

ΔΗΜΟΣΘΕΝΗΣ

} *οικέται*

ΑΛΛΑΝΤΟΙΩΔΗΣ

ΣΟΡΟΣ ΠΗΛΕΩΝ

ΙΠΠΕΙΣ

ΔΗΜΟΣΘΕΝΗΣ Ἰατταταιᾶς τῶν κακῶν, ιατταταῖ
 κακῶς Παφλαγόνα τὸν νεώνητον κακὸν
 αὐταῖσι βουλαῖς ἀπολέσειαν οἱ θεοί
 ἐξ οὗ γὰρ εἰσήρρησεν εἰς τὴν οἰκίαν,
 πληγὰς αἰεὶ προστρίβεται τοῖς οἰκέταις 5
 ΝΙΚΙΑΣ κάκιστα δὴθ' οὗτός γε πρῶτος Παφλαγόνων
 αὐταῖς διαβολαῖς

ΔΗ ὦ κακόδαιμον, πῶς ἔχεις;
 ΝΙ κακῶς καθάπερ σύ
 ΔΗ δεῦρό νυν πρόσσελθ', ἵνα
 ξυनावλίαν κλαύσωμεν Οὐλύμπου νόμον
 ΔΗ καὶ ΝΙ μὺ μῦ, μὺ μῦ, μὺ μῦ, μὺ μῦ, μὺ μῦ, 10
 μὺ μῦ
 ΔΗ. τί κινυρόμεθ' ἄλλως, οὐκ ἔχρην ζητεῖν τινα
 σωτηρίαν νῶν, ἀλλὰ μὴ κλάειν ἔτι,
 ΝΙ τίς οὖν γένοιτ' ἄν, λέγε σύ
 ΔΗ σὺ μὲν οὖν μοι λέγε,
 ἵνα μὴ μάχωμαι

* In the foreground is a loose arrangement of stones, which will, later on, be taken to represent the Pnyx. Behind are three houses, the central one, with a harvest-wreath over the door, is the abode of Demus, whilst the others serve for Paphlagon, who is Cleon, and the Sausage-seller. Out of the house of Demus run two slaves, howling, their masks represent the two famous Athenian generals, Nicias and Demosthenes.

THE KNIGHTS

DEMOSTHENES ^a O ! O ! This Paphlagon,^b with all
his wiles,

This newly-purchased pest, I wish the Gods
Would "utterly abolish and destroy" !

For since he entered, by ill-luck, our house,
He's always getting all the household flogged

NICIAS I wish they would, this chief^c of Paphlagons,
Him and his lies !

DE Ha ! how feel *you*, poor fellow ?

NIC Bad, like yourself

DE Then come, and let us wail
A stave of old Olympus,^d both together

BOTH (*Sobbing*) Mumu ! Mumu ! Mumu ! Mumu !
Mumu !

DE Pah ! What's the good of whumphering ?
Better far

To dry our tears, and seek some way of safety.

NIC. Which way ? You, tell me

DE Rather, tell me you,

Or else we'll fight

^b Παφλαγών, a servile name describing the slave's country, but also = "a blusterer," from παφλάζω, cf 919

^c πρῶτος "first," i.e. "worst" διαβολή and διαβάλλω are used regularly of C's "slandrous accusations", cf Thuc ii 27 4

^d A famous legendary flute-player, here, however, spoken of as a poet.

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NI. μὰ τὸν Ἀπόλλω ἄγω μὲν οὐ·
 ἀλλ' εἰπὲ θαρρῶν, εἴτα καὶ γὰρ σοὶ φράσω 15
 ΔΗ πῶς ἂν σύ μοι λέξεις ἀμέ χρηὲ λέγειν,
 NI ἀλλ' οὐκ ἔνι μοι τὸ θρέττε πῶς ἂν οὖν ποτε
 εἴποιμ' ἂν αὐτὸ δῆτα κομφιενρικῶς,
 ΔΗ μὴ μοί γε, μὴ μοι, μὴ διασκανδικίσης
 ἀλλ' εὐρέ τι' ἀπόκινον ἀπὸ τοῦ δεσπότου. 20
 NI. λέγε δὴ “μόλωμεν” ξυνεχὲς ὥδι ξυλλαβών.
 ΔΗ καὶ δὴ λέγω μόλωμεν
 NI. ἐξόπισθε νῦν
 “αὐτὸ” φαθὶ τοῦ “μόλωμεν”
 ΔΗ. αὐτό.
 NI πάνυ καλῶς
 ὥσπερ δεφόμενος νῦν ἀτρέμα πρῶτον λέγε
 τὸ “μόλωμεν,” εἴτα δ' “αὐτό,” κατεπάγων
 πυκνόν 25
 ΔΗ μόλωμεν αὐτὸ μόλωμεν αὐτομολῶμεν
 NI ἦν,
 οὐχ ἡδύ,
 ΔΗ νῆ Δία, πλήν γε περὶ τῷ δέρματι
 δέδοικα τουτονὶ τὸν οἰωνόν
 NI τί δαί,
 ΔΗ ὅτι τὸ δέρμα δεφομένων ἀπέρχεται.
 NI κράτιστα τοῖνυν τῶν παρόντων ἐστὶ νῶν,
30
 θεῶν ἰόντε προσπεσεῖν του πρὸς βρέτας
 ΔΗ ποῖον βρετετέτας¹, ἐτεὸν ἡγεί γὰρ θεοῦς,
 NI ἔγωγε

¹ Most mss βρέτας VM βρεττέτας Schol βρετέττας:
Rogers βρετετέτας, suggested also by Neil

^a From Eur *Hipp* 345, where Phaedra urges the nurse to put in words what she shrank from saying herself

An allusion to E's mother selling potherbs, cf. A 478

THE KNIGHTS, 14-33

- NIC. By Apollo, no not I
 You say it first, and then I'll say it after
 DE O that thou said'st the thing that I would say ^a
 NIC I've not the pluck I wish I could suggest
 Some plan in smart Euripidean style
 DE Don't do it ! Don't ! Pray don't be-chervil ^b
 me
 But find some caper-cutting trick ^c from
 master
 NIC Will you say *sert*, like that, speaking it crisply ?
 DE Of course I'll say it, *sert*
 NIC. Now, after *sert*
 Say *de*.
 DE *De*
 NIC Yes, that's very nicely said
 Now, first say *sert*, and then say *de*, beginning
 Slowly at first, but quickening as you go
 DE Aye, *sert-de, sert-de, sert, de-sert*
 NIC There 'tis !
 Do you not like it ?
 DE Like it, yes, but—
 NIC What ?
 DE There's an uncanny sound about *desert*
 NIC Uncanny ? How ?
 DE They flog deserters so
 NIC O then 'twere better that we both should go,
 And fall before the statues of the Gods
 DE Stat-at-ues ^d is it ? What, do you really think
 That there *are* Gods ?
 NIC. I know it

^a ἀπόκιρος "a form of vulgar dance," Schol The word also suggests "moving off"

^d The pious Nicias had in two tragic lines (cf Aesch *P V* 224, *S a T* 92, 93) suggested a resort to prayer, but his teeth chattered as he pronounced βέρας, and D mocks him

ARISTOPHANES

- ΔΗ. ποίω χρώμενος τεκμηρίω;
 ΝΙ ότιη θεοῖσιν έχθρός είμ' ούκ εϊκότως,
 ΔΗ. εὖ προσβιβάξεις μ' άλλ' έτέρα ποι σκεπτέον. 35
 βούλει τὸ πρᾶγμα τοῖς θεαταῖσιν φράσω,
 ΝΙ οὐ χεῖρον' έν δ' αὐτοὺς παραιτησώμεθα,
 επίδηλον ήμῖν τοῖς προσώποισιν ποιεῖν,
 ήν τοῖς έπεσι χαίρωσι καὶ τοῖς πράγμασι.
 ΔΗ λέγοιμ' αν ήδη νῶν γάρ έστι δεσπότης 40
 άγροικος όργήν, κυανοτρώξ, άκράχολος,
 Δήμος Πυκνίτης, δύσκολον γερόντιον,
 υπόκωφον οὗτος τῇ προτέρα νομηνία
 έπρίατο δοῦλον, βυρσοδέψην, Παφλαγόνα,
 πανουργότατον καὶ διαβολώτατόν τινα. 45
 οὗτος καταγνοὺς τοῦ γέροντος τοὺς τρόπους,
 ό βυρσοπαφλαγών, ύποπεσών τὸν δεσπότην
 ήκαλλ', έθώπευ', έκολάκευ', έξηπάτα
 κοσκυλματίοις άκροισι, τοιαντι λέγων
 ω Δήμε, λούσαι πρῶτον έκδικάσας μίαν, 50
 ένθου, ρόφησον, έντραγ', έχε τριώβολον
 βούλει παραθῶ σοι δόρπον, έλτ' άναρπάσας
 ό τι αν τις ήμῶν σκενάσῃ, τῷ δεσπότῃ
 Παφλαγών κεχάρισται τοῦτο καὶ πρῶην γ'
 έμοῦ
 μάξαν μεμαχότος έν Πύλῳ Λακωνικήν, 55
 πανουργότατά πως περιδραμῶν ύφαρπάσας
 αὐτὸς παρέθηκε τήν ύπ' έμοῦ μεμαγμένην.
 ήμᾶς δ' άπελαύνει, κοῦκ έῤ τὸν δεσπότην

* *δτι εἰ μή ἦσαν θεοί, οὐκ ἂν ἤμην θεοῖς έχθρός* Schol

* Instead of his deme or place of residence, he is described as living in the Pnyx where public assemblies were held.

* Beans were used for voting purposes

* Instead of " with little coaxing speeches " or the like.

THE KNIGHTS, 33-58

DE Know it ! How ?
 NIC I'm such a wretched God-detested chap ^a
 DE Well urged indeed , but seek some other way.
 Would you I told the story to the audience ?
 NIC Not a bad plan , but let us ask them first
 To show us plainly by their looks and cheer
 If they take pleasure in our words and acts
 DE I'll tell them now We two have got a master,
 Demus of Pnyx-borough,^b such a sour old man,
 Quick-tempered, country-minded, bean-con-
 suming,^c
 A trifle hard of hearing Last new moon
 He bought a slave, a tanner, Paphlagon,
 The greatest rogue and liar in the world
 Thus tanning-Paphlagon, he soon finds out
 Master's weak points , and cringing down
 before him
 Flatters, and fawns, and wheedles, and cajoles,
 With little apish leather-snippings,^d thus ,
O Demus,^e try one case, get the three-obol,
Then take your bath, gorge, guzzle, eat your fill
Would you I set your supper ? Then he'll seize
 A dish some other servant has prepared,
 And serve it up for master , and quite lately
 I'd baked ' a rich Laconian cake at Pylus,
 When in runs Paphlagon, and bags my cake,
 And serves it up to Demus as his own.
 But us he drives away, and none but he

* Here Demus deserts the Assembly for his other favourite haunt, the δικαστήριον. There were 6000 dicasts and their fee was three obols a day (see *W* Introd) Here Demus is to get a full day's pay for trying a single suit

^f μάζαν μεμαχότος (from μάσσω, knead) is a play on μάχην μεμαχημένον. Cleon is accused of filching from Demosthenes the victory which he had all but gained.

ARISTOPHANES

ἄλλον θεραπεύειν, ἀλλὰ βυρσίνην ἔχων
 δειπνοῦντος ἐστὼς ἀποσοβεῖ τοὺς ῥήτορας. 60
 ἄδει δὲ χρησμούς· ὁ δὲ γέρων σιβυλλίᾳ.
 ὁ δ' αὐτὸν ὡς ὄρᾳ μεμακκοηκότα,
 τέχνην πεποιήται τοὺς γὰρ ἔνδον ἄντικρυς
 ψευδῇ διαβάλλει κῆρα μαστιγούμεθα
 ἡμεῖς Παφλαγῶν δὲ περιθέων τοὺς οἰκέτας 65
 αἰτεῖ, ταραττει, δωροδοκεῖ, λέγων τάδε
 ὄρατε τὸν Ὑλαν δι' ἐμέ μαστιγούμενον;
 εἰ μὴ μ' ἀναπέισετ', ἀποθανεῖσθε τήμερον.
 ἡμεῖς δὲ δίδομεν εἰ δὲ μὴ, πατούμενοι
 ὑπὸ τοῦ γέροντος ὀκταπλάσια χέζομεν 70
 νῦν οὖν ἀνύσαντε φροντίσωμεν, ὦγαθέ,
 ποίαν ὁδὸν νῦν τρεπτέον καὶ πρὸς τίνα
 NI κράτιστ' ἐκείνην τὴν "μόλωμεν," ὦγαθέ
 ΔΗ ἀλλ' οὐχ οἷόν τε τὸν Παφλαγόν' οὐδὲν λαθεῖν
 ἐφορᾷ γὰρ αὐτὸς πάντ' ἔχει γὰρ τὸ σκέλος 75
 τὸ μὲν ἐν Πύλῳ, τὸ δ' ἕτερον ἐν τήκκλησίᾳ
 τοσόνδε δ' αὐτοῦ βῆμα διαβεβηκότος
 ὁ πρωκτός ἐστιν αὐτόχρημ' ἐν Χαοσί,
 τῷ χεῖρ' ἐν Αἰτωλοῖς, ὁ δὲ νοῦς ἐν Κλωπιδῶν.
 NI κράτιστον οὖν νῶν ἀποθανεῖν. ἀλλὰ σκόπει, 80
 ὅπως ἂν ἀποθάνωμεν ἀνδρικύτατα

^a For the vogue of oracles at this time cf Thuc ii 8. 2; ii. 28 3.

^b The Χάονες are selected because the name suggests χαίνειν (ὡς εὐρύπρωκτον αὐτὸν διαβάλλει Schol.) just as Αἰτωλοῖς suggests αἰτεῖν "to beg."

^c Lit "Thief-deme", there was an actual deme Κρωπίδα.

THE KNIGHTS, 59-81

- Must wait on master ; there he stands
through dinner
With leathern flap, and flicks away the
speakers
And he chants oracles,^a till the dazed old man
Goes Sibyl-mad , then, when he sees him
mooning,
He phes his trade He slanders those within
With downright lies , so then we're flogged,
poor wretches,
And Paphlagon runs round, extorting, beg-
ging,
Upsetting everyone , and *Mark*, says he,
There's Hylas flogged , that's all my doing ;
better
Make friends with me, or you'll be trounced
to-day
So then we bribe him off , or if we don't,
We're sure to catch it thrice as bad from
master
Now let's excogitate at once, good fellow,
Which way to turn our footsteps, and to whom.
NIC. There's nothing better than my *sert*, good
fellow
DE. But nought we do is hid from Paphlagon
His eyes are everywhere ; he straddles out,
One foot in Pylus, in the Assembly one
So vast his stride, that at the self-same
moment
His seat is in Chaonia,^b and his hands
Are set on Begging, and his mind on Theft ^c
NIC. Well then, we had better die ; but just con-
sider
How we can die the manliest sort of death

ARISTOPHANES

- ΔΗ πῶς δῆτα πῶς γένοιτ' ἄν ἀνδρικώτατα,
 ΝΙ βέλτιστον ἡμῖν αἶμα ταύρειον πιεῖν
 ὁ Θεμιστοκλέους γὰρ θάνατος αἰρετώτερος
 ΔΗ μὰ Δί' ἀλλ' ἄκρατον οἶνον ἀγαθοῦ δαίμονος 85
 ἴσως γὰρ ἄν χρηστόν τι βουλευσαίμεθα
 ΝΙ. ἰδοὺ γ' ἄκρατον περὶ ποτοῦ γοῦν ἐστί σοι,
 πῶς δ' ἄν μεθύων χρηστόν τι βουλεύσαιτ'
 ἀνὴρ,
 ΔΗ ἄληθες, οὗτος, κρουνοχυτρολήριοι ἐλ
 οἶνον σὺ τολμᾷς εἰς ἐπίνοιαν λοιδορεῖν, 90
 οἶνου γὰρ εὖροις ἄν τι πρακτικώτερον,
 ὀρᾷς, ὅταν πίνωσιν ἄνθρωποι, τότε
 πλουτοῦσι, διαπράττουσι, νικῶσιν δίκας,
 εὐδαιμονοῦσιν, ὠφελοῦσι τοὺς φίλους
 ἀλλ' ἐξένεγκέ μοι ταχέως οἴνου χάα, 95
 τὸν νοῦν ἔν' ἄρδω καὶ λέγω τι δεξιόν
 ΝΙ οἶμοι, τί ποθ' ἡμᾶς ἐργάσει τῷ σῷ ποτῷ,
 ΔΗ ἀγάθ' ἀλλ' ἔνεγκ' ἐγὼ δὲ κατακλινήσομαι
 ἦν γὰρ μεθυσθῶ, πάντα ταυτὶ καταπάσω
 βουλευμάτων καὶ γνωμιδίων καὶ νοιδίων 100
 ΝΙ ὡς εὐτυχῶς ὅτι οὐκ ἐλήφθην ἐνδοθεν
 κλέπτων τὸν οἶνον.
 ΔΗ εἰπέ μοι, Παφλαγῶν τί δρᾷ
 ΝΙ. ἐπίπαιστα λείξας δημόπρωτ' ὁ βῆσκανος
 ῥέγκει μεθύων ἐν ταῖσι βύρσαις ὕπτιος
 ΔΗ ἴθι νυν, ἄκρατον ἐγκάναξόν μοι πολὺν 105
 σπονδήν
 ΝΙ. λαβὲ δὴ καὶ σπείσον ἀγαθοῦ δαίμονος

^a He is said to have so poisoned himself when unable to fulfil his promises to the Persian king, cf Plut Them 31

^b Lit "having licked up cakes made out of confiscation sales, sprinkled with honey" ^c i.e. as a libation

THE KNIGHTS, 82-106

- DE The manliest sort of death? Let's see;
 which is it?
- NIC Had we not better drink the blood of bulls?
 'Twere fine to die Themistocles's death^a
- DE Blood? no pure wine, to the toast of Happy
 Fortune!
- From that we'll maybe get some happy
 thought
- NIC Pure wine indeed! Is this a tippling matter?
 How can one get, when drunk, a happy
 thought?
- DE Aye, say you so, you water-fountain-twaddler?
 And dare you rail at wine's inventiveness?
 I tell you nothing has such go as wine
 Why, look you now; 'tis when men drink,
 they thrive,
 Grow wealthy, speed their business, win their
 suits,
 Make themselves happy, benefit their friends
 Go, fetch me out a stoup of wine, and let me
 Moisten my wits, and utter something bright
- NIC O me, what good will all your tippling do?
- DE Much, bring it out, I'll lay me down awhile,
 For when I'm drunk, I'll everything bespatter
 With little scraps of schemes, and plots, and
 plans
- NIC. I've got the wine, nobody saw me take it
 Wasn't that luck?
- DE What's Paphlagon about?
- NIC Drunk! Snoring on his back amidst his hides,
 The juggler, gorged with confiscation pasties^b
- DE Come, tinkle out a bumper of pure wine,
 To pour^c
- NIC Here, take, and pour to Happy Fortune.

ARISTOPHANES

- ἔλχ' ἔλκε τὴν τοῦ δαίμονος τοῦ Πραμνίου.
 ΔΗ. ὦ δαίμον ἀγαθέ, σὸν τὸ βούλευμ', οὐκ ἐμόν.
 ΝΙ εἴπ', ἀντιβολῶ, τί ἔστι,
 ΔΗ. τοὺς χρησμοὺς ταχύ
 κλέψας ἔνεγκε τοῦ Παφλαγόνος ἔνδοθεν, 110
 ἕως καθεύδει.
 ΝΙ ταῦτ' ἀτὰρ τοῦ δαίμονος
 δέδοικ' ὅπως μὴ τεύξομαι κακοδαίμονος
 ΔΗ. φέρε νυν ἐγὼ 'μαυτῷ προσαγάγω τὸν χόα,
 τὸν νοῦν ἔν' ἄρδω καὶ λέγω τι δεξιόν
 ΝΙ ὡς μεγάλ' ὁ Παφλαγὼν πέρδεται καὶ ρέγκεται, 115
 ὥστ' ἔλαθον αὐτὸν τὸν ἱερὸν χρησμόν λαβών,
 ὄνπερ μάλιστ' ἐφύλαττεν
 ΔΗ. ὦ σοφώτατε,
 φέρ' αὐτόν, ἔν' ἀναγνῶ σὺ δ' ἔγχεον πιεῖν
 ἀνύσας τι φέρ' ἴδω τί ἄρ' ἔνεστιν αὐτόθι
 ὦ λόγια δὸς μοι δὸς τὸ ποτήριον ταχύ. 120
 ΝΙ. ἰδοὺ τί φησ' ὁ χρησμός,
 ΔΗ. ἑτέραν ἔγχεον.
 ΝΙ ἐν τοῖς λογίοις ἔνεστιν "ἑτέραν ἔγχεον",
 ΔΗ. ὦ Βάκι
 ΝΙ τί ἔστι;
 ΔΗ. δὸς τὸ ποτήριον ταχύ
 ΝΙ πολλῷ γ' ὁ Βάκις ἐχρήτο τῷ ποτηρίῳ.
 ΔΗ. ὦ μιὰρὲ Παφλαγὼν, ταῦτ' ἄρ' ἐφυλάττου
 πάλοι, 125
 τὸν περὶ σεαυτοῦ χρησμόν ὀρρωδῶν
 ΝΙ. τυχί;
 ΔΗ. ἐνταῦθ' ἔνεστιν αὐτὸς ὡς ἀπόλλυται.

* He bids drink to "Good Luck" in good liquor. The fame of "Pramnian wine" is Homeric (*Il* xi 639; *Od.* iv 235), but little else is known about it see R.

THE KNIGHTS, 107-127

- Quaff, quaff the loving-cup of PRAMNIAN ^a
 Fortune
- DE O Happy Fortune, thine's the thought, not
 mine !
- NIC Pray you, what is it ?
- DE Steal from Paphlagon,
 While yet he sleeps, those oracles of his,
 And bring them out
- NIC I will, and yet I'm fearful
 That I may meet with most *unhappy* Fortune.
- DE Come now, I'll draw the pitcher to myself,
 Moisten my wits, and utter something bright.
- NIC Paphlagon's snoring so ! He never saw me
 I've got the sacred oracle which he keeps
 So snugly
- DE O you clever fellow you,
 I'll read it, hand it over, you the while
 Fill me the cup Let's see what have we
 here ?
- NIC O ! Prophecies ! Give me the cup directly
 Here ! What do they say ?
- DE Fill me another cup.
- NIC *Fill me another ?* Is that really there ?
- DE O Bakis ^b !
- NIC Well ?
- DE Give me the cup directly.
- NIC Bakis seems mighty partial to the cup.
- DE O villainous Paphlagon, thus it was you feared,
 This oracle about yourself !
- NIC What is it ?
- DE Herein is written how himself shall perish.

^a A Boeotian seer, cf 1003 and Index

ARISTOPHANES

- NI καὶ πῶς,
 ΔΗ ὅπως, ὁ χρησμὸς ἀντικρυς λέγει
 ὡς πρῶτα μὲν στυππειοπώλης γίγνεται,
 ὃς πρῶτος ἔξει τῆς πόλεως τὰ πράγματα 130
 NI εἰς οὐτοσὶ πώλης τί τοῦντεῦθεν, λέγε
 ΔΗ μετὰ τοῦτον αὖθις προβατοπώλης, δεύτερος
 NI δύο τῷδε πῶλα καὶ τί τόνδε χρή παθεῖν,
 ΔΗ κρατεῖν, ἕως ἕτερος ἀνὴρ βδελυρώτερος
 αὐτοῦ γένοιτο μετὰ δὲ ταῦτ' ἀπόλλυται. 135
 ἐπιγίγνεται γὰρ βυρσοπώλης ὁ Παφλαγών,
 ἄρπαξ, κεκράκτης. Κυκλοβόρου φωνὴν ἔχων
 NI τὸν προβατοπώλην ἦν ἄρ' ἀπολέσθαι χρεῶν
 ὑπὸ βυρσοπώλου,
 ΔΗ νῆ Δί'
 NI οἴμοι δεΐλαιος
 πόθεν οὖν ἂν ἔτι γένοιτο πώλης εἰς μόνος, 140
 ΔΗ ἔτ' ἐστὶν εἰς, ὑπερφυᾶ τέχνην ἔχων
 NI εἴπ', ἀντιβολῶ, τίς ἐστίν,
 ΔΗ εἴπω,
 NI νῆ Δία
 ΔΗ ἀλλαντοπώλης ἔσθ' ὁ τοῦτον ἐξελῶν
 NI ἀλλαντοπώλης, ὦ Πόσειδον τῆς τέχνης
 φέρε ποῦ τὸν ἄνδρα τοῦτον ἐξευρήσομεν, 145
 ΔΗ ζητῶμεν αὐτόν
 NI ἀλλ' ὁδὶ προσέρχεται
 ὥσπερ κατὰ θεῖον εἰς ἀγοράν
 ΔΗ ὦ μακάριε
 ἀλλαντοπῶλα, δεῦρο δεῦρ', ὦ φίλτατε,

* A demagogue, called Eucrates by the Scholiast, cf

254
^b Lysicles, married Aspasia after the death of Pericles,

THE KNIGHTS, 128-148

- NIC How shall he ?
 DE How ? The oracle says straight out,
 That first of all there comes an oakum-seller ^a
 Who first shall manage all the State's affairs
 NIC One something-seller , well, what follows,
 pray ?
 DE Next after him there comes a sheep-seller ^b
 NIC Two something-sellers , what's this seller's
 fortune ?
 DE He'll hold the reins, till some more villainous
 rogue
 Arise than he , and thereupon he'll perish
 Then follows Paphlagon, our leather-seller,
 Thief, brawler, roaring as Cycloborus ^c roars
 NIC The leather-seller, then, shall overthrow
 The sheep-seller ?
 DE He shall
 NIC O wretched me,
 Is there no other something-seller left ?
 DE There is yet one , a wondrous trade *he* has.
 NIC What, I beseech you ?
 DE Shall I tell you ?
 NIC Aye
 DE A sausage-seller ousts the leather-seller
 NIC A sausage-seller ! Goodness, what a trade !
 Wherever shall we find one ?
 DE That's the question
 NIC Why here comes one, 'tis providential surely,
 Bound for the agora
 DE Hi, come hither ! here !
 You dearest man, you blessed sausage-seller !

tell in battle with the Carians 428 B.C. (*Iliad* iii 19), mentioned again 765 ^c Cf. *A* 981

ARISTOPHANES

- ἀνάβαινε σωτήρ τῇ πόλει καὶ νῶν φανείς.
 ΑΛΛΑΝΤΟΠΩΛΗΣ. τί ἔστι, τί με καλεῖτε;
 ΔΗ δεῦρ' ἔλθ', ἵνα πύθῃ 150
 ὡς εὐτυχῆς εἶ καὶ μεγάλως εὐδαιμονεῖς
 ΝΙ ἴθι δῆ, κάθελ' αὐτοῦ τοῦλεόν, καὶ τοῦ θεοῦ
 τὸν χρησμὸν ἀναδίδασον αὐτὸν ὡς ἔχει·
 ἐγὼ δ' ἰὼν προσκέψομαι τὸν Παφλαγόνα
 ΔΗ. ἄγε δὴ σὺ κατάρθου πρῶτα τὰ σκευὴ χαμαί 155
 ἔπειτα τὴν γῆν πρόσκυσον καὶ τοὺς θεοὺς
 ΑΛ. ἰδοὺ τί ἔστιν,
 ΔΗ. ὦ μακάρι', ὦ πλούσιε,
 ὦ νῦν μὲν οὐδεῖς, αὔριον δ' ὑπέρμεγας
 ὦ τῶν Ἀθηνῶν ταγὲ τῶν εὐδαιμόνων
 ΑΛ. τί μ', ὦγάθ', οὐ πλύνειν ἔῃς τὰς κοιλίας 160
 πωλεῖν τε τοὺς ἀλλᾶντας, ἀλλὰ καταγελαῖς,
 ΔΗ. ὦ μῶρς, ποίας κοιλίας, δευρὶ βλέπε.
 τὰς στίχας ὀρᾷς τὰς τῶνδε τῶν λαῶν,
 ΑΛ. ὀρῶ.
 ΔΗ. τούτων ἀπάντων αὐτὸς ἀρχέλας ἔσει,
 καὶ τῆς ἀγορᾶς καὶ τῶν λιμένων καὶ τῆς
 πυκνός 165
 βουλὴν πατήσεις καὶ στρατηγούς κλαστάσεις,
 δήσεις, φυλάξεις, ἐν Πρυτανείῳ λαϊκάσεις
 ΑΛ. ἐγὼ,
 ΔΗ. σὺ μέντοι κούδέπω γε πάνθ' ὀρᾷς.
 ἀλλ' ἐπανάβηθι κατὰ τοῦλεόν τοδὶ
 καὶ κάτιδε τὰς νήσους ἀπάσας ἐν κύκλῳ. 170
 ΑΛ. καθορῶ
 ΔΗ. τί δαί, τὰμπόρια καὶ τὰς ὀλκάδας;

^a For ἀνάβαινε, which summons the second actor on to the stage, see R

^b Exit Nicias

^c λαϊκάσεις is a surprise instead of δειπνήσεις, the right

THE KNIGHTS, 149-171

Arise,^a a Saviour to the State and us.

SAUSAGE-SELLER Eh ! What are you shouting at ?

DE Come here this instant,

And hear your wonderful amazing luck

NIC Make him put down his dresser, tell him all

The news about that oracle we've got.

I'll keep an eye on Paphlagon the while ^b

DE Come, put you down those cookery imple-
ments,

Then make your reverence to the Gods and
earth,—

SS There ! what's the row ?

DE O happy man, and rich,

Nothing to-day, to-morrow everything !

O mighty ruler of Imperial Athens !

SS Good fellow, let me wash the guts, and sell

My sausages What need to flout me so ?

DE You fool ! the guts indeed ! Now look you
here

You see those people on the tiers ?

SS I do

DE. You shall be over-lord of all those people,
The Agora, and the Harbours, and the Pnyx.
You'll trim the Generals, trample down the
Council,

Fetter, imprison, make the Hall your brothel ^c

SS What, I ?

DE Yes, you yourself ! And that's not all

For mount you up upon the dresser here

And view the islands all around.

SS I see

DE And all the marts and merchant-ships ?

to dine in the Prytaneum being a well-known reward of
public service ; cf 766.

ARISTOPHANES

- ΑΛ. ἔγωγε.
- ΔΗ. πῶς οὖν οὐ μεγάλως εὐδαιμονεῖς;
 ἔτι νῦν τὸν ὀφθαλμὸν παράβαλλ' εἰς Καρίαν
 τὸν δεξιόν, τὸν δ' ἕτερον εἰς Καρχηδόνα.
- ΑΛ. εὐδαιμονήσω γ', εἰ διαστραφήσομαι 175
- ΔΗ. οὐκ, ἀλλὰ διὰ σοῦ ταῦτα πάντα πέρναται.
 γίγναι γάρ, ὥς ὁ χρησμὸς οὕτοσι λέγει,
 ἀνὴρ μέγιστος.
- ΑΛ. εἰπέ μοι, καὶ πῶς ἐγὼ
 ἀλλαντοπώλης ὦν ἀνὴρ γενήσομαι,
- ΔΗ. δι' αὐτὸ γάρ τοι τοῦτο καὶ γίγναι μέγας, 180
 ὅτι πονηρὸς καὶ ἀγορᾶς εἰ καὶ θρασύς
- ΑΛ. οὐκ ἀξιῶ 'γὼ 'μαυτὸν ἰσχύειν μέγα
- ΔΗ. οἴμοι, τί ποτ' ἔσθ' ὅτι σαυτὸν οὐ φῆς ἀξιῶν,
 ξυνειδέναι τί μοι δοκεῖς σαυτῷ καλόν.
 μῶν ἐκ καλῶν εἰ κάγαθῶν,
- ΑΛ. μὰ τοὺς θεοὺς, 185
 εἰ μὴ 'κ πονηρῶν γ'.
- ΔΗ. ὦ μακάριε τῆς τύχης,
 ὅσον πέπονθας ἀγαθὸν εἰς τὰ πράγματα
- ΑΛ. ἀλλ', ὦγάθ', οὐδὲ μουσικὴν ἐπίσταμαι,
 πλὴν γραμμάτων, καὶ ταῦτα μέντοι κακὰ κακῶς.
- ΔΗ. τουτὶ μόνον σ' ἔβλαψεν, ὅτι καὶ κακὰ κακῶς. 190
 ἡ δημαγωγία γὰρ οὐ πρὸς μουσικοῦ
 ἔτ' ἐστὶν ἀνδρὸς οὐδὲ χρηστοῦ τοὺς τρόπους,
 ἀλλ' εἰς ἀμαθίαν καὶ βδελυρόν. ἀλλὰ μὴ παρῆς
 ἃ σοι διδόασ' ἐν τοῖς λογίοισιν οἱ θεοί.
- ΑΛ. πῶς δῆτά φησ' ὁ χρησμὸς;

THE KNIGHTS, 172-195

- SS I see
 DE And aren't you then a lucky man ?
 And *that's* not all Just cast your eyes askew,
 The right to Caria, and the left to Carthage
 SS A marvellous lucky man, to twist my neck ^a !
 DE Nay, but all these shall be your—perquisites ^b
 You shall become, this oracle declares,
 A Man most mighty !
 SS Humbug ! How can I,
 A sausage-selling chap, become a Man ? ^c
 DE Why, that's the very thing will make you
 great,
 Your roguery, impudence, and agora-training
 SS I am not worthy of great power, methinks
 DE O me, not worthy ! what's the matter now ?
 You've got, I fear, some good upon your
 conscience
 Spring you from gentlemen ?
 SS By the powers, not I.
 From downright blackguards
 DE Lucky, lucky man,
 O what a start you've got for public life.
 SS But I know nothing, friend, beyond my letters,
 And even of them but little, and that badly.
 DE The mischief is that you know ANYTHING
 To be a Demus-leader is not now
 For lettered men, nor yet for honest men,
 But for the base and ignorant Don't let slip
 The bright occasion which the Gods provide
 you
 SS How goes the oracle ?

^a Or " get a squint " , cf B 677

^b πέρναται . δέον εἶπεῖν διοικεῖται Schol " Are sold "
 instead of " are administered through your agency "

^c Cf 1255

ARISTOPHANES

- ΔΗ. εὖ νῆ τοὺς θεοὺς 195
καὶ ποικίλως πως καὶ σοφῶς ἤνιγμένος.
'Ἄλλ' ὅποταν μάρψῃ βυρσαίετος ἀγκυλοχείλης
γαμφληῇσι δράκοντα κοάλεμον αἵματοπώτην,
δὴ τότε Παφλαγόνων μὲν ἀπόλλυται ἢ σκοροδ-
άλμη,
κοιλιопώλησιν δὲ θεὸς μέγα κῦδος ὀπάζει, 200
αἶ κεν μὴ πωλεῖν ἀλλᾶντας μᾶλλον ἔλωνται.
ΑΛ πῶς οὖν πρὸς ἐμὲ ταῦτ' ἐστίν, ἀναδίδασκέ με.
ΔΗ. βυρσαίετος μὲν ὁ Παφλαγὼν ἐσθ' οὐτοσί
ΑΛ τί δ' ἀγκυλοχείλης ἐστίν,
ΔΗ. αὐτό που λέγει,
ὅτι ἀγκύλαις ταῖς χερσὶν ἀρπάζων φέρει. 205
ΑΛ ὁ δράκων δὲ πρὸς τί,
ΔΗ. τοῦτο περιφανέστατον
ὁ δράκων γάρ ἐστι μακρὸν ὃ τ' ἀλλᾶς αὖ
μακρόν
εἶθ' αἵματοπώτης ἔσθ' ὃ τ' ἀλλᾶς χῶ δράκων.
τὸν οὖν δράκοντά φησι τὸν βυρσαίετον
ἤδη κρατήσῃ, αἶ κε μὴ θαλφθῇ λόγοις 210
ΑΛ. τὰ μὲν λόγι' αἰκάλλει με θαυμάζω δ' ὅπως
τὸν δῆμον οἷός τ' ἐπιτροπεύειν εἴμ' ἐγώ.
ΔΗ. φαυλότατον ἔργον ταῦθ' ἅπερ ποιεῖς ποίει
τάραττε καὶ χόρδευ' ὁμοῦ τὰ πράγματα
ἅπαντα, καὶ τὸν δῆμον αἰὲ προσποιοῦ 215
ὑπογλυκαίνων ῥήματιοῖς μαγειρικοῖς.
τὰ δ' ἄλλα σοι πρόσσεστι δημαγωγικά,

* The oracles are written in the recognized oracular style.

THE KNIGHTS, 195-217

DE Full of promise good,
 Wrapped up in cunning enigmatic words.
 NAY, BUT IF ONCE THE EAGLE,^a
 THE BLACK-TANNED MANDIBLE-CURVER,
 SEIZE WITH HIS BEAK THE SERPENT,
 THE DULLARD, THE DRINKER OF LIFE-BLOOD,
 THEN SHALL THE SHARP SOUR BRINE^b
 OF THE PAPHLAGON-TRIBE BE EXTINGUISHED,
 THEN TO THE ENTRAIL-SELLERS
 SHALL GOD GREAT GLORY AND HONOUR
 RENDER, UNLESS THEY ELECT
 TO CONTINUE THE SALE OF THE SAUSAGE

ss But what in the world has this to do with me ?
 DE The black-tanned Eagle, that means Paphlagon.
 ss And what the mandibles ?
 DE That's self-evident.
 His fingers, crooked to carry off their prey.
 ss What does the Serpent mean ?
 DE That's plainer still
 A serpent's long ; a sausage too is long
 Serpents drink blood, and sausages drink blood
 The Serpent then, it says, shall overcome
 The black-tanned Eagle, if it's not talked over.

ss I like the lines but how can I, I wonder,
 Contrive to manage Demus's affairs.
 DE Why nothing's easier Do what now you do :
 Mince, hash, and mash up everything together.
 Win over Demus^c with the savoury sauce
 Of little cookery phrases You've already
 Whatever else a Demagogue requires

βυραλέρος is formed on the analogy of *χρυσάλερος* "the golden eagle"

^b Used in tanning

^c The Greek has a play on *δῆμος*, "people," and *δημός*, "fat"

ARISTOPHANES

- φωνή μιανὰ, γέγονας κακῶς, ἀγόραιος εἶ·
 ἔχεις ἅπαντα πρὸς πολιτείαν ἃ δεῖ
 χρησμοί τε συμβαίνουσι καὶ τὸ Πυθικόν 220
 ἀλλὰ στεφανοῦ, καὶ σπένδε τῷ Κοαλέμῳ·
 χῶπως ἀμυνεῖ τὸν ἄνδρα
- ΑΛ. καὶ τίς ξύμμαχος
 γενήσεται μοι, καὶ γὰρ οἱ τε πλούσιοι
 δεδίασιν αὐτὸν ὃ τε πένης βδύλλει λεώς
- ΔΗ ἀλλ' εἰσὶν ἱππεῖς ἄνδρες ἀγαθοὶ χίλιοι 225
 μισοῦντες αὐτόν, οἱ βοηθήσουσί σοι,
 καὶ τῶν πολιτῶν οἱ καλοὶ τε κἀγαθοί,
 καὶ τῶν θεατῶν ὅστις ἐστὶ δεξιός,
 κἀγὼ μετ' αὐτῶν χῶ θεὸς ξυλλήψεται
 καὶ μὴ δέδιθ' οὐ γὰρ ἐστὶν ἐξηκασμένους 230
 ὑπὸ τοῦ δέους γὰρ αὐτὸν οὐδεὶς ἤθελε
 τῶν σκευοποιῶν εἰκάσαι πάντως γε μὴν
 γνωσθήσεται· τὸ γὰρ θέατρον δεξιόν
- ΝΙ οἴμοι κακοδαίμων, ὃ Παφλαγὼν ἐξέρχεται.
- ΠΑΦΛΑΓΩΝ οὐ τοι μὰ τοὺς δώδεκα θεοὺς χαιρήσεται, 235
 ὅτι τῇ 'πὶ τῷ δήμῳ ξυνόμνυτον πάλαι.
 τουτὶ τί δρᾷ τὸ Χαλκιδικὸν ποτήριον,
 οὐκ ἔσθ' ὅπως οὐ Χαλκιδέας ἀφίστατον.
 ἀπολεῖσθον, ἀποθανεῖσθον, ὦ μιαρωτάτω
- ΔΗ οὗτος, τί φεύγεις, οὐ μενεῖς, ὦ γεννάδα 240
 ἀλλαντοπῶλα, μὴ προδῶς τὰ πράγματα.

▪ The Athenian cavalry numbered 1000, each of the ten tribes contributing 100

ᵇ This actor, unlike the representatives of Nicias and Demosthenes, wore no portrait mask, whatever the reason was

ᶜ *Enter Nicias*

ᶜ *Enter Paphlagon*

THE KNIGHTS, 218-241

A brutal voice, low birth, an agora training ;
Why you've got all one wants for public life
The Pythian shrine and oracles concur.
Crown, crown your head , pour wine to mighty
—Dulness ,

Prepare to fight the man

95

But what ally

Will stand beside me, for the wealthy men
Tremble before him, and the poor folk blench
A thousand Knights,^a all honest men and true,
Detest the scoundrel, and will help the cause ;
And whosoe'er is noblest in the State,
And whosoe'er is brightest in the tiers,
And I myself And God will lend his aid
And fear him not , he is not pictured really ,^b
For all the mask-providers feared to mould
His actual likeness , but our audience here
Are shrewd and bright , they'll recognize the
man^c

NIC

Mercy upon us ! here comes Paphlagon ^a

PAP

By the Twelve Gods,^e you two shall pay
for this.

Always conspiring, plotting ill to Demus !

What's this Chalcidian goblet doing here?

Hah ! ye're inciting Chalcis ' to revolt

Villains and traitors ' ye shall die the death

DE

(To S S) H1! where are you off to? Stop!

For goodness' sake,

Don't fail us now, most doughty Sausage-seller !

* The Twelve Gods are Zeus, Poseidon, Apollo, Ares, Hephaestus, and Hermes, Hera, Athene, Artemis, Aphrodite, Demeter, and Hestia

"The reference to the Chalcidians is doubtless to Chalcidice in Thrace" R

ARISTOPHANES

ἄνδρες ἵππεις, παραγένεσθε νῦν ὁ καιρὸς ὦ
Σίμων,

ὦ Παναίτι', οὐκ ἐλάτε πρὸς τὸ δεξιὸν κέρας;
ἄνδρες ἐγγὺς ἀλλ' ἀμύνου, κάπαναστρέφου πάλιν.
ὁ κονιορτὸς δῆλος αὐτῶν ὡς ὁμοῦ προσκειμένων
ἀλλ' ἀμύνου καὶ δίωκε καὶ τροπὴν αὐτοῦ ποιοῦ

ΧΟΡΟΣ παῖε παῖε τὸν πανοῦργον καὶ ταραξιπρόστρατον
καὶ τελώνην καὶ φάραγγα καὶ Χάρυβδιν ἀρπαγῆς,
καὶ πανοῦργον καὶ πανοῦργον πολλάκις γὰρ αὐτ'
ἐρῶ,

καὶ γὰρ οὗτος ἦν πανοῦργος πολλάκις τῆς ἡμέρας
ἀλλὰ παῖε καὶ δίωκε καὶ τάραιτε καὶ κύκα
καὶ βδελύττου, καὶ γὰρ ἡμεῖς, κάπικείμενος βόα
εὐλαβοῦ δὲ μὴ 'κφύγη σε καὶ γὰρ οἶδε τὰς ὁδοὺς,
ἄσπερ Εὐκράτης ἔφευγεν εὐθὺ τῶν κυρηβίων

ΠΑ ὦ γέροντες ἡλιασταί, φράτορες τριωβόλου,
οὓς ἐγὼ βόσκω κεκραγῶς καὶ δίκαια κᾶδικα,
παραβοηθεῖθ', ὡς ὑπ' ἀνδρῶν τύπτομαι ξυνωμοτῶν
ΧΟ ἐν δίκη γ', ἐπεὶ τὰ κοινὰ πρὶν λαχεῖν κατεσθίεις,

* *The Knights enter the orchestra*

† The two Hipparchoi who commanded the two divisions of the Knights

* Ταραξιππος seems to have been a title of Poseidon Hippios (Pausanias, vi 20)

* The allusion is unknown, but the person Eucrates was a dealer in oakum, bran, and such things

* The Helasts were 6000 citizens, chosen by lot yearly from all citizens over 30. From these dicasts were chosen for each case. Three obols were the day's pay.

THE KNIGHTS, 242-258

Hasten up, my gallant horsemen,^a
 now's the time your foe to fight.
 Now then Simon, now Panaetius,^b
 charge with fury on the right.
 Here they're coming ! Worthy fellow,
 wheel about, commence the fray ;
 Lo, the dust of many horsemen
 rushing on in close array !
 Turn upon him, fight him, smite him,
 scout him, rout him, every way
 CHORUS Smite the rascal, smite him, smite him,
 troubler of our Knightly train,^c
 Foul extortioner, Charybdis,
 bottomless abyss of gain
 Smite the rascal , smite the rascal ,
 many times the word I'll say,
 For he proved himself a rascal
 - many, many times a day
 Therefore smite him, chase him, pound him,
 rend and rattle and confound him !
 Show your loathing, show as *we* do ,
 press with angry shouts around him.
 Take you heed, or he'll evade you ,
 watch him closely, for the man
 Knows how Eucrates ^d escaped us,
 ~~fleeing to his stores of brass.~~
 PAPH O my Helastic^e veterans,
 of the great Triobol clan,
 Whom through right and wrong I nourish,
 bawling, shouting all I can,
 Help me, by conspiring traitors
 shamefully abused and beaten.
 CHOR Rightly, for the public commons
 you before your turn have eaten,

ARISTOPHANES

κάποσुकάξεις πιέζων τοὺς ὑπευθύνους, σκοπῶν
 ὅστις αὐτῶν ὠμός ἐστιν ἢ πέπων ἢ μὴ πέπων 2
 κἂν τιν' αὐτῶν γνῶς ἀπράγμον' ὄντα καὶ κεχηνότατα
 καταγαγὼν ἐκ Χερρονήσου, διαβαλὼν, ἀγκυρίσας,
 εἴτ' ἀποστρέψας τὸν ὦμον, αὐτὸν ἐνεκολήβασας
 καὶ σκοπεῖς γε τῶν πολιτῶν ὅστις ἐστὶν ἀμνοκῶν,
 πλούσιος καὶ μὴ πονηρὸς καὶ τρέμων τὰ πράγματα 3
 ΠΑ ξυνεπείκεισθ' ὑμεῖς, ἐγὼ δ', ὦνδρες, δι' ὑμᾶς
 τύπτομαι,
 ὅτι λέγειν γνώμην ἔμελλον ὡς δίκαιον ἐν πόλει,
 ἰστάναι μνημεῖον ὑμῶν ἐστὶν ἀνδρείας χάριν
 ΧΟ ὡς δ' ἀλαζῶν, ὡς δὲ μάσθλης εἶδες οἷ' ὑπέρχεται
 ὥσπερ εἰ γέροντας ἡμᾶς, κάκκοβαλικεύεται,
 ἀλλ' ἐὰν ταύτη παρέλθῃ, ταυτὴ πεπλήξεται·
 ἣν δ' ὑπεκκλίνῃ γε δευρί, πρὸς σκέλος κυρηβάσει
 ΠΑ ὦ πόλις καὶ δῆμ', ὑφ' οἷων θηρίων γαστρίζομαι
 ΧΟ καὶ κέκραγας, ὥσπερ αἰετὴν τὴν πόλιν καταστρέφει
 ΑΛ. ἀλλ' ἐγὼ σε τῇ βοῇ ταύτῃ γε πρῶτα τρέψομαι

* The word is meant to recall *συκοφάντης*, sycophantes, the informer or blackmailer. This introduces the image of the fig (*σῦκον*), which is mixed later with terms of the wrestling-school. All public officials had their accounts scrutinized, or audited, at the end of their year of office.

* A play upon *διαλαβών*, "grasping," and *διαβαλὼν*, "calumniating." So 491, *διαβολάς* for *διαλαβάς*.

* The "hook" is a wrestling term.

* He tries to escape, head down (a stage direction, according to the Scholast).

THE KNIGHTS, 259-275

And you squeeze ^a the audit-passers,
 pinching them like figs, to try
Which is ripe, and which is ripening,
 which is very crude and dry.
Find you one of easy temper,
 mouth agape, and vacant look,
Back from Chersonese you bring him,
 grasp him firmly,^b fix your hook;^c
Twist his shoulder back and, glibly,
 gulp the victim down at once.
And you search amongst the townsmen
 for some lambkin-witted dunce,
Wealthy, void of tricks and malice,
 shuddering at disputes and fuss.

PAPH You assail me too, my masters ?
 'Tis for you they beat me thus ;
'Tis because I thought of moving
 that 'twere proper here to make
Some memorial of your worships
 for your noble valour's sake

CHOR Hear him trying to cajole us !
 O the supple-bending sneak,
Playing off his tricks upon us,
 as on dotards old and weak
Nay, but there my arm shall smite him
 if to pass you there he seek ;
If he dodge in this direction,
 here against my leg he butts a

PAPH Athens! Demus! see the monsters,
see them punch me in the guts.

CHOR Shouting, are you? you who always
by your shouts subvert the town.

s s. But in this I'll first surpass him ,
thus I shout the fellow down

ARISTOPHANES

- ΧΟ ἄλλ' ἐὰν μέντοι γε νικᾷς τῇ βοῇ, τήνελλος εἶ
 ἦν δ' ἀναιδεία παρέλθης, ἡμέτερος δ' πυραμοῦς
 ΠΑ. τουτονὶ τὸν ἄνδρ' ἰγὼ ἕνδεϊκνυμι, καὶ φήμ' ἐξάγειν
 ταῖσι Πελοποννησίων τριήρσιν ζωμεύματα
 ΑΛ ναὶ μὰ Δία κάγω γε τοῦτον, ὅτι κενὴ τῇ κοιλίᾳ
 εἰσδραμῶν εἰς τὸ πρυτανεῖον, εἶτα πάλιν ἐκθεῖ πλέα
 ΔΗ νῇ Δί', ἐξάγων γε τὰ πόρρηθ', ἅμ' ἄρτον καὶ κρέας
 καὶ τέμαχος, οὐδ' Περ κλέης οὐκ ἤξιώθη πώποτε
 ΠΑ ἀποθανεῖσθαι αὐτίκα μάλα
 ΑΛ. τριπλάσιον κεκράζομαί σου
 ΠΑ καταβοήσομαι βοῶν σε
 ΑΛ. κατακεκράζομαί σε κράζων
 ΠΑ διαβαλῶ σ', ἐὰν στρατηγῇς
 ΑΛ κυνοκοπήσω σου τὸ νῶτον
 ΠΑ περιελῶ σ' ἀλαζονείαις
 ΑΛ ὑποτεμοῦμαι τοὺς πόδας¹ σου.
 ΠΑ βλέψον εἰς μ' ἀσκαρδάμυκτος.
 ΑΛ ἐν ἀγορᾷ κάγω τέθραμμαι
 ΠΑ διαφορήσω σ', εἴ τι γρύξεις.
 ΑΛ. κοπροφορήσω σ', εἴ λαλήσεις
 ΠΑ. ὁμολογῶ κλέπτειν σὺ δ' οὐχί.
 ΑΛ. νῇ τὸν Ἑρμῆν τὸν ἀγοραῖον,

¹ τοὺς πόδας, Rogers τὰς ὁδοὺς MSS

^a A Greek proverb. A cake was the prize at drinking parties for the man who kept awake all night.

^b A play upon ζωμεύματα, "sauces," and ὑποζώματα, "cables for under-girding a ship." Cf. the account of St. Paul's shipwreck, Acts xxvii 17.

^c To be a guest at the public dinner in the Prytaneum was a recognized honour. This was awarded to Cleon after his success at Sphacteria. At that time Cleon had bitterly attacked Nicias and Demosthenes.

THE KNIGHTS, 276-297

CHOR If in bawling you defeat him,
sing we ho! for Victory's sake
If in shamelessness you beat him,
then indeed we take the cake *

RAPH. I denounce this smuggling fellow,
contraband of war he takes
For the Peloponnesian galleys,
frapping them with—girdle-cakes b

s.s. I denounce this juggling fellow ;
 at the Hall, from day to day,
In he runs with empty belly,
 with a full one hies away c

CHOR Fish, and flesh, and bread exporting,
and a hundred things like these,
Contraband of peace, which never
were allowed to Pericles

PAPH Death awaits you at once, you two
S S Thrice as loud can I squall as you
PAPH Now will I bawl you down by bawling
S S Now will I squall you down by squalling
PAPH Lead our armies, and I'll backbite you
S S I'll with dog-whips slash you and smite you.
PAPH. I'll outwit you by fraud and lying
S S I'll your pettitoes chop for trying
PAPH. Now unblinking regard me, you
S S I was bred in the agora too
PAPH Say but g-r-r, and to strips I'll tear you
S S. Speak one word, and as dung I'll bear you.
PAPH I confess that I steal Do you ?
S.S Agora Hermes ^a yes, I do

^a An image of Hermes, as patron of commerce and of tricks, stood in the market-place

ARISTOPHANES

- κἀπιorkῶ γε βλεπόντων.
 ΠΑ. ἀλλότρια τοίνυν σοφίζει,
 καί σε φαίνω τοῖς πρυτάνεσιν,
 ἀδεκατεύτους τῶν θεῶν ἱε-
 ρὰς ἔχοντα κοιλίας
- ΧΟ. ὦ μιარέ, καὶ βδελυρέ, καὶ κατακε- [στρ. α
 κρᾶκτα, τοῦ σοῦ θράσους
 πᾶσα μὲν γῇ πλῆα,
 πᾶσα δ' ἐκκλησία, 3
 καὶ τέλη, καὶ γραφαί,
 καὶ δικαστήρι', ὦ
 βορβοροτάραξι, καὶ
 τὴν πόλιν ἅπασαν ἡ-
 μῶν ἀνατετυρβακώς, 2
 ὅστις ἡμῶν τὰς Ἀθήνας ἐκκεκώφωκας βοῶν,
 κἀπὸ τῶν πετρῶν ἄνωθεν τοὺς φόρους θυννοσκοπῶν
- ΠΑ οἶδ' ἐγὼ τὸ πρᾶγμα τοῦθ' ὅθεν πάλοι καττύεται
 ΑΛ εἰ δέ μὴ σύ γ' οἶσθα κάττυμ', οὐδ' ἐγὼ χορδεύματα,²
 ὅστις ὑποτέμνων ἐπώλεις δέρμα μοχθηροῦ βοδὸς
 τοῖς ἀγροίκοισιν πανούργως, ὥστε φαίνεσθαι παχύ,
 καὶ πρὶν ἡμέραν φορῆσαι, μεῖζον ἢν δυοῖν δοχμαῖν.
- ΝΙ νῆ Δία κάμ' ἐδρασε ταυτόν, ὥστε καὶ γέλων

^a i.e. "you are poaching on my preserves." R

^b I.e. "I denounce you to the Prytanes," who are sitting among the spectators, cf 278

^c κοιλίας, "guts," for ουσίας, "estates." Schol. Estates of certain offenders were confiscated, and a tithe paid to Athena. Tithes of their profits were also consecrated by private persons

THE KNIGHTS, 298-319

PAPH. If I'm seen, I'm a perjurer too
 Somebody else's tricks you're vaunting ; "
 Now to the Prytanes off I'll run,^b
 Tell them you've got some holy pig-guts
 Tell them you've paid no tithe thereon^c

CHOR O villain, O shameless of heart,
 O Bawler and Brawler self-seeking,
 The land, the Assembly, the Tolls,
 are all with thine impudence reeking,
 And the Courts, and the actions at law ,
 they are full unto loathing and hate !
 Thou stirrest the mud to its depths,
 perturbing the whole of the State
 Ruffian, who hast deafened Athens
 with thine everlasting din,
 Watching from the rocks the tribute,
 tunny-fashion, shoaling in^d

PAPH Well I know the very quarter
 where they cobbled up the plot
s s You're a knowing hand at cobbling,
 else in mincing meat I'm not ,
 You who cheated all the rustics
 with a flabby bullock-hide,
 Cutting it aslant to make it
 look like leather firm and dreal,^e
 In a day, the shoes you sold them
 wobbled half a foot too wide
NIC That's the very trick the rascal
 played the other day on me,

in gratitude Instances are recorded of butcher, baker, tanner,
 potter, fuller, and washerman (*Greek Votive Offerings*, p. 59)

^d An allusion to the watchers set to look out for shoals of
 tunny, who announce their advent with stentorian voice

^e The slanting cut makes the leather seem thicker than it is

ARISTOPHANES

πάμπολον τοῖς δημόταισι καὶ φίλοις παρασχεθεῖν·
πρὶν γὰρ εἶναι Περγασῆσιν, ἔνεον ἐν ταῖς ἐμβάσιν.

ΧΟ ἄρα δῆτ' οὐκ ἀπ' ἀρχῆς ἐδήλους ἀναί- [στρ. β
δειαν, ἥπερ μόνῃ προστατεῖ ῥητόρων,
ἦ σὺ πιστεύων ἀμέλγεις τῶν ξένων τοὺς καρπίμους,
πρῶτος ὢν ὁ δ' Ἴπποδάμου λείβεται θεώμενος.
ἀλλ' ἐφάνη γὰρ ἀνὴρ ἕτερος πολὺ
σοῦ μιαιώτερος, ὥστε με χαίρειν,
ὅς σε παύσει καὶ πάρεισι, δηλὸς ἐστίν, αὐτόθεν,
παγουργία τε καὶ θράσει
καὶ κοβαλικεύμασιν
ἀλλ' ὦ τραφεῖς ὅθενπέρ εἰσιν ἄνδρες οἵπερ εἰσὶ,
νῦν δεῖξον ὡς οὐδὲν λέγει τὸ σωφρόνως τραφῆναι.

ΑΛ καὶ μὴν ἀκούσαθ' οἷός ἐστιν οὕτοσὶ πολίτης
ΠΑ οὐκ αὖ μ' ἐάσεις,
ΑΛ μὰ Δί', ἐπεὶ καὶ γὼ πονηρός εἰμι.
ΧΟ ἐὰν δὲ μὴ ταύτῃ γ' ὑπέικῃ, λέγ' ὅτι κακὸν πονηρῶν.
ΠΑ οὐκ αὖ μ' ἐάσεις,
ΑΛ. μὰ Δία.
ΠΑ ναὶ μὰ Δία
ΑΛ. μὰ τὸν Ποσειδῶ,
ἀλλ' αὐτὸ περὶ τοῦ πρότερος εἰπεῖν πρῶτα δια-
μαχοῦμαι

* An Attic Deme

^b Archeptolemus, 794 below He tried to end the war, but was foiled by Cleon Being involved with the Four Hundred, he was afterwards condemned to death

THE KNIGHTS, 320-339

And my friends and fellow burghers
 laughed with undissembled glee,
 I was swimming in my slippers
 ere I got to Pergasae *

CHOR So then thou hast e'en from the first
 that shameless bravado displayed
 Which alone is the Orators' Patron
 And foremost of all by its aid
 Thou the wealthy strangers milkest,
 draining off their rich supplies ;
 And the son of Hippodamus ^b
 watches thee with streaming eyes,
 Ah, but another has dawned on us now,
 Viler and fouler and coarser than thou,
 Viler and fouler and coarser by far,
 One who'll beat thee and defeat thee
 (therefore jubilant we are),
 Beat thee in jackanapes tricks and rascality,
 Beat thee in impudence, cheek, and brutality
 O trained where Men are trained who best
 deserve that appellation,
 Now show us of how little worth
 is liberal education

S.S. The sort of citizen he is, I'll first expose to view.
 PAPH Give *me* precedence
 S S No, by Zeus, for I'm a blackguard too
 CHOR And if to that he yield not, add " as all my fathers
 were."

PAPH Give *me* precedence
 S.S No, by Zeus
 PAPH O yes, by Zeus
 S S I swear
 I'll fight you on that very point ; you never *shall*
 be first

ARISTOPHANES

- ΠΑ οἶμοι, διαρραγήσομαι
 ΑΛ καὶ μὴν ἐγὼ οὐ παρήσω 340
 ΧΟ πάρες πάρες πρὸς τῶν θεῶν αὐτῷ διαρραγήναι
 ΠΑ τῷ καὶ πεποιθὼς ἀξιοῖς ἐμοῦ λέγειν ἔναντα,
 ΑΛ ὅτιν' λέγειν οἷός τε κἀγὼ καὶ καρυκοποιεῖν
 ΠΑ. ἰδοὺ λέγειν καλῶς γ' ἂν οὖν σὺ πρᾶγμα προσ-
 πεσόν σοι
 ὠμοσπάρακτον παραλαβὼν μεταχειρίσαιο χρηστῶς 345
 ἀλλ' οἷσθ' ὃ μοι πεπονθέναι δοκεῖς, ὅπερ τὸ πλῆθος.
 εἷ που δικίδιον εἶπας εὖ κατὰ ξένου μετοίκου,
 τὴν νύκτα θρυλῶν καὶ λαλῶν ἐν ταῖς ὁδοῖς σεαυτῷ,
 ὕδωρ τε πίνων, κἀπιδεικνὺς τοὺς φίλους τ' ἀνιῶν,
 ᾧ δυνατὸς εἶναι λέγειν ὦ μῶρε τῆς ἀνοίας 350
 ΑΛ τί δαί σὺ πίνων τὴν πόλιν πεποιήκας, ὥστε νυνὶ
 ὑπὸ σοῦ μονωτάτου κατεγλωττισμένην σιωπᾶν,
 ΠΑ ἐμοὶ γὰρ ἀντέθηκας ἀνθρώπων τιν', ὅστις εὐθύς
 θύννεια θερμὰ καταφαγών, κἄτ' ἐπιπιὼν ἀκράτου
 οἴνου χόα κασαλβάσω τοὺς ἐν Πύλῳ στρατηγούς 355
 ΑΛ ἐγὼ δέ γ' ἤνυστρον βοὸς καὶ κοιλίαν ὑέαν

* The speaker intends this to repeat the words of 338, but the chorus misunderstand him to refer to "I shall burst"

^b In later days, it was a gibe against the orator Demosthenes that he was a water-drinker, and something of the sort may be meant here

THE KNIGHTS, 340-356

- PAPH O, I shall burst.
 S S You never shall ^a
 CHOR O let him, let him burst.
 PAPH How dare you try in speech to vie
 with MF ? On what rely you ?
 S S Why I can speak first-rate, and eke
 with piquant sauce supply you.
 PAPH O speak you can ¹ and you're the man,
 I warrant, who is able
 A mangled mess full well to dress,
 and serve it up to table
 I know your case, the common case,
 against some alien folk
 You had some petty suit to plead,
 and fairly well you spoke
 For oft you'd conned the speech by night,
 and in the streets discussed it,
 And, quaffing water,^b shown it off,
 and all your friends disgusted.
 Now you're an orator, you think
 O fool, the senseless thought ¹
 S S. Pray what's the draught which you have quaffed
 that Athens you have brought
 Tongue-wheedled by yourself alone
 to sit so mute and still ?
 PAPH Who to compare with ME will dare ?
 I'll eat my tunny grill,
 And quaff thereon a stoup of wine
 which water shall not touch,
 And then with scurrilous abuse
 the Pylia generals smutch
 S S. I'll eat the paunch of cow and swine,
 and quaff thereon their stew,

ARISTOPHANES

καταβροχθίσας, κῆτ' ἐπιπῶν τὸν ζωμὸν ἀναπό-
νιπτος

λαρυγγίῳ τοὺς ῥήτορας καὶ Νικίαν ταραῶ

ΧΟ τὰ μὲν ἄλλα μ' ἤρεσας λέγων ἐν δ' οὐ προσίεται με
τῶν πραγμάτων, ὅτι μόνος τὸν ζωμὸν ἐκροφήσεις 36

ΠΑ. ἀλλ' οὐ λάβρακας καταφαγὼν Μιλησίους κλονήσεις.

ΑΛ. ἀλλὰ σχελίδας ἐδηδοκῶς ὠνήσομαι μέταλλα

ΠΑ. ἐγὼ δ' ἐπεισηδῶν γε τὴν βουλὴν βία κυκῆσω.

ΑΛ. ἐγὼ δὲ κινήσω γέ σου τὸν πρωκτὸν ἀντὶ φύσκης.

ΠΑ. ἐγὼ δέ γ' ἐξέλξω σε τῆς πυγῆς θύραζε κύβδα 36

ΧΟ νῆ τὸν Ποσειδῶ κάμει τάρ', ἥνπερ γε τοῦτον ἔλκῃς

ΠΑ. οἶόν σε δῆσω 'ν τῷ ξύλῳ

ΑΛ. διώξομαί σε δειλίας

ΠΑ. ἡ βύρσα σου θρανεύσεται

ΑΛ. δερῶ σε θύλακον κλοπῆς 37

ΠΑ. διαπατταλευθήσει χαμαί

ΑΛ. περικόμματ' ἐκ σου σκευάσω

ΠΑ. τὰς βλεφαρίδας σου παρατιλῶ.

ΑΛ. τὸν πρηγορεῶνά σου κτεμῶ

ΔΗ. καὶ νῆ Δί' ἐμβalόντες αὐ- 37

τῷ πάτταλον μαγειρικῶς

ἐς τὸ στόμ', εἶτα δ' ἐνδοθεν

τὴν γλῶτταν ἐξείραντες αὐ-

τοῦ σκεψόμεσθ' εὖ κἀνδρικῶς

κεχηνότος

380

τὸν πρωκτόν, εἰ χαλαζῇ

^a "The Milesian basse was a prime favourite with Hellenic epicures" R. Somehow Cleon had got money out of the Milesians, cf 932

^b The reference is unknown

^c The terms in the following passage are drawn from the speakers' trades.

THE KNIGHTS, 357-381

And rising from the board with hands
which water never knew
I'll throttle all the orators, and flutter Nicias too
CHOR With all beside I'm satisfied,
but one thing likes me not,
You speak as if you ate alone
whatever stew you've got
PAPH You'll not consume your basse and then
Miletus bring to grief^a
S.S But mines I'll purchase^b when I've first
devoured my ribs of beef
PAPH I'll leap the Council-chamber in,
and put them all to rout
S.S I'll treat you like a sausage-skin,
and twirl your breech about
PAPH I'll hoist you by your crupper up,
and thrust you through the gate, sir
CHOR If him you thrust, me too you must,
you must as sure as fate, sir.
PAPH Your feet in the stocks I'll fix full tight
S.S And you for your cowardice I'll indict
PAPH Outstretched on my board your hide I'll pin^c
S.S "Pickpocket's purse" I'll make your skin
PAPH Your limbs on the tanhouse floor I'll stake
S.S Your flesh into force-meat balls I'll bake
PAPH I'll twitch the lashes off both your eyes
S.S I'll cut your gizzard out, poulterer-wise
DE Prop open his mouth with all your strength;
Insert the extender from jaw to jaw,
Pull out his tongue to its utmost length,
And, butcher-fashion, inspect his maw,
And whilst his gape is so broad and fine,
See if he's not The symptoms got
Which show that he's nought but a measly swine.

ARISTOPHANES

- ΧΟ. ἦν ἄρα πυρός γ' ἕτερα θερμότερα, [ἀντ.
καὶ λόγοι τῶν λόγων
ἐν πόλει τῶν ἀναι-
δῶν ἀναιδέστεροι 388
καὶ τὸ πράγμ' ἦν ἄρ' οὐ
φαῦλον ὧδ' [οὐδαμῶς] ¹
ἀλλ' ἐπιθι καὶ στρόβει,
μηδὲν ὀλίγον ποίει
νῦν γὰρ ἔχεται μέσος
ὥς ἐὰν νυνὶ μαλαξῆς αὐτὸν ἐν τῇ προσβολῇ,
δειλὸν εὐρήσεις ἐγὼ γὰρ τοὺς τρόπους ἐπ-
ίσταμαι 390
- ΑΔ ἀλλ' ὅμως οὗτος τοιοῦτος ὢν ἅπαντα τὸν βίον,
κατ' ἀνὴρ ἔδοξεν εἶναι, τὰλλότρινον ἀμῶν θέρος
νῦν δὲ τοὺς στάχυν ἐκείνους, οὓς ἐκείθεν ἤγαγεν,
ἐν ξύλῳ δήσας ἀφαύει ἀποδόσθαι βούλεται.
- ΠΑ οὐ δέδοιχ' ὑμᾶς, ἕως ἂν ζῇ τὸ βουλευτήριον 395
καὶ τὸ τοῦ Δήμου πρόσωπον μακκοῦ καθήμενον.
- ΧΟ ὥς δὲ πρὸς πᾶν ἀναιδύεται κοῦ μεθί- [ἀντ
στησι τοῦ χρώματος τοῦ παρεστηκότος
εἴ σε μὴ μισῶ, γενοίμην ἐν Κρατίνου κώδιον, 400
καὶ διδασκοίμην προσάδειν Μορσίμου τραγω-
δίῳ

¹ οὐδαμῶς inserted by Rogers to complete the metre

^a "Cleon had done what he declared that the generals
ἐἰ ἈΝΔΡΕΣ εἶεν would do, viz sail to Pylus and bring back
the Spartans as captives, Thuc iv 27. He had reaped the
harvest which Demosthenes had sown" R

^b Cratinus was a good bottle-man, and his sheepskin
might be expected to fare ill. He was a competitor in this
contest with Aristophanes.

3

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PAGE

CHOR

* Morsimus was a worthless tragedian

ARISTOPHANES

ὦ περὶ πάντ' ἐπὶ πᾶσί τε πράγμασι
 δωροδόκοισιν ἐπ' ἄνθεσιν ἵζων,
 εἴθε φαύλως, ὥσπερ εὖρες, ἐκβάλοις τὴν ἔνθεσιν
 ἄσαιμι γὰρ τότ' ἂν μόνον
 πῖνε πῖν' ἐπὶ συμφοραῖς
 τὸν Ἰουλίου τ' ἂν οἶομαι, γέροντα πυροπίπην,
 ἡσθέντ' ἱηπαιωνίσαι καὶ Βακχέβακχον ἄσαι

- ΠΑ οὐ τοί μ' ὑπερβαλεῖσθ' ἀναιδεία μὰ τὸν Ποσειδῶ,
 ἥ μή ποτ' ἀγοραίου Διὸς σπλάγχνοισι παρα-
 γενοίμην
- ΑΔ ἔγωγε νῆ τοὺς κονδύλους, οὓς πολλὰ δὴ πὶ πολλοῖς
 ἠνεσχόμην ἐκ παιδίου, μαχαιρίδων τε πληγὰς,
 ὑπερβαλεῖσθαί σ' οἶομαι τούτοισιν, ἥ μάτην γ' ἂν
 ἀπομαγδαλιὰς σιτούμενος τοσοῦτος ἐκτραφείην
- ΠΑ ἀπομαγδαλιὰς ὥσπερ κύων, ὦ παμπόνηρε, πῶς οὖν
 κυνὸς βορὰν σιτούμενος μάχει σὺ κυνοκεφάλῳ,
- ΑΔ καὶ νῆ Δί' ἄλλα γ' ἐστὶ μου κόβαλα παιδὸς ὄντος
 ἐξηπάτων γὰρ τοὺς μαγείρους ἂν λέγων τοιαυτὴν
 σκέψασθε, παῖδες οὐχ ὁράθ', ὥρα νέα, χελιδῶν
 οἱ δ' ἔβλεπον, καὶ γὰρ ἔν τοσοῦτῳ τῶν κρεῶν ἔκλεπ-
 τον

* A ditty of Simonides

* πυροπίπης, "one who keeps a loving eye on the bread" (cf. the Homeric παρθενοπίπης), was a nickname given by Cratinus to this old pantler at the Prytaneum

* A statue of Zeus under this title stood in the Agora, and another in the Pnyx

* Pieces of dough used to clean the fingers, and then thrown to the dogs

* See Baumeister, *Denkmäler*, fig. 2126, p. 1985.

THE KNIGHTS, 402-420

Thou in all places, and thou at all hours,
Fitting and sitting in bri-berry flowers,
Sucking and sipping the gold they contain,
Mayest thou lightly, as 'twas swallowed,
cast thy mouthful up again

Then will I ever the roundelay sing

Drink for the luck which the Destinies bring,^a

And old Iulius's son, the pantler Prytanean,^b

For joy will " Bacche-Bacchus " shout,

and chant his Io-Paeon

PAPH Think you in shamelessness to win?

No, by Poseidon, no!

Or may I evermore the feasts

of Agora Zeus⁶ forgo

Now by the knuckles which in youth

would discipline my head,

And those hard-handled butchers' knives

they often used instead,

I think in shamelessness I'll win.

else vainly in the slums

Have I to such a bulk been reared

on finger-cleaning crumbs ^d

PAPH On finger-pellets like a dog

And reared on these, you seek

To fight a dog-faced fierce baboon

I marvel at your cheek.

s s And lots of other monkey-tricks

I practised as a boy.

O how I used to chouse the cooks

by shrieking out *Ahoy!*

Look lads, a swallow ' spring is here

*Look up, look up, I pray **

So up they looked whilst I purloined

a piece of meat away

ARISTOPHANES

- ΧΟ ὦ δεξιότατον κρέας, σοφῶς γε προὔνοήσω·
ὥσπερ ἀκαλήφας ἐσθίων πρὸ χελιδόνων ἔκλεπτες
- ΑΛ καὶ ταῦτα δρῶν ἐλάνθανόν γ' εἰ δ' οὖν ἴδοι τις¹
αὐτῶν,
ἀποκρυπτόμενος εἰς τὰ κοχῶνα τοὺς θεοὺς ἀπ-
ώμυνν
ὥστ' εἰπ' ἀνὴρ τῶν ῥητόρων ἰδὼν με τοῦτο δρῶντα
οὐκ ἔσθ' ὅπως ὁ παῖς ὄδ' οὐ τὸν δῆμον ἐπιτροπεύσει.
- ΧΟ. εὖ γε ξυνέβαλεν αὐτ' ἀτὰρ δῆλόν γ' ἀφ' οὗ
ξυνέγνω
ὅτιν' πιώρκεις θ' ἥρπακὺς καὶ κρέας ὁ πρωκτὸς
εἶχεν
- ΠΑ ἐγὼ σε παύσω τοῦ θράσους, οἶμαι δὲ μᾶλλον ἄμφω
ἔξειμι γάρ σοι λαμπρὸς ἦδη καὶ μέγας καθιείς,
ὁμοῦ ταραττων τήν τε γῆν καὶ τὴν θάλατταν εἰκῇ
- ΑΛ. ἐγὼ δὲ συστείλας γε τοὺς ἀλλᾶντας εἴτ' ἀφήσω
κατὰ κυμ' ἐμαυτὸν οὕριον, κλάειν σε μακρὰ
κελεύσας
- ΔΗ. καῶγω', ἐάν τι παραχαλᾷ, τὴν ἀντλίαν φυλάξω
- ΠΑ οὐ τοι μὰ τὴν Δήμητρα καταπροίξει τάλαντα πολλὰ
κλέψας Ἀθηναίων.
- ΧΟ. ἄθρει, καὶ τοῦ ποδὸς παρίει·
ὥς οὗτος ἦδη Καικίας καὶ Συκοφαντίας πνεῖ

¹ Καικίας, the name of "the north-east wind, one of the most violent winds in the Mediterranean," was proverbially explained as "bringing evils" (ἐλκων κακά), and Aristophanes coins Συκοφαντίας on its analogy

THE KNIGHTS, 421-437

- CHOR Shrewd body, you were provident,
and stole away your meat
Before the vernal swallow came,
as folk their nettles eat.
- SS And no one caught me out, or else,
if any saw me pot it,
I clapped the meat between my thighs
and vowed I hadn't got it ,
Whereat an orator observed,
who watched me at my tricks,
Some day this boy will make his mark
as leader in the Pnyx
- CHOR His inference was just , but still
'tis plain from whence he drew it ;
He saw you filch the meat away,
and swear you didn't do it
- PAPH I'll stop your insolence, my man ,
your friend's and yours together.
I'll swoop upon you like a gale
of fresh and stormy weather,
And all the land and all the sea
in wild confusion throw
- SS But I will furl my sausages,
and down the tide will go
With prosperous seas, and favouring breeze,
at you my fingers snapping.
- DE And if your bark a leak should spring,
the water I'll be tapping
- PAPH Full many a talent have you filched,
and dearly shall you pay,
You public-treasury thief !
- CHOR Look out, and slack the sheet away,
I hear a loud Nor'-Easter there
or Sycophanter a blow

ARISTOPHANES

- ΠΑ. σὲ δ' ἐκ Ποτιδαίας ἔχοντ' εὖ οἶδα δέκα τάλαντα.
 ΑΛ τί δῆτα, βούλει τῶν ταλάντων ἐν λαβὼν σιωπᾶν,
 ΧΟ ἀνὴρ ἂν ἡδέως λάβοι τοὺς τερθρίους παρίει 4
 ΑΛ τὸ πνεῦμ' ἔλαττον γίγνεται
 ΠΑ. [δωροδοκίας]¹ φεύξει γραφὰς
 ἑκατονταλάντους τέτταρας
 ΑΛ. σὺ δ' ἀστρατείας εἴκοσιν,
 κλοπῆς δὲ πλεῖν ἢ χιλίας
 ΠΑ. ἐκ τῶν ἀλιτηρίων σέ φη- 4
 μι γεγονέναι τῶν τῆς θεοῦ
 ΑΛ. τὸν πάππον εἶναί φημί σου
 τῶν δορυφόρων—
 ΠΑ ποίων, φράσον.
 ΑΛ τῶν Βυρσίνης τῆς Ἰππίου
 ΠΑ κόβαλος εἶ
 ΑΛ πανοῦργος εἶ. 4
 ΧΟ παῖ' ἀνδρικῶς
 ΠΑ ἰοῦ ἰοῦ,
 τύπτουσί μ' οἱ ξυνωμόται
 ΧΟ παῖ' αὐτὸν ἀνδρικώτατα, καὶ
 γάστριζε καὶ τοῖς ἐντέροις
 καὶ τοῖς κόλοις, 4
 χῶπως κολᾷ τὸν ἄνδρα

ὦ γεννικώτατον κρέας ψυχὴν τ' ἄριστε πάντων,
 καὶ τῇ πόλει σωτὴρ φανείς ἡμῖν τε τοῖς πολίταις,

¹ Inserted by Rogers

* Potidaea had surrendered on terms some five years before this, Thuc ii 70. No doubt Cleon had attacked the generals.

^b The great family of the Alcmaeonidae was put under a curse for the murder of Cylon's friends in sanctuary, about 200 years before, Thuc i 126. The charge was revived against Cleisthenes, and later against Pericles, possibly also against Alcibiades. Here

THE KNIGHTS, 438-458

PAPH From Potidaea you received
 ten talents, that I know *
 S S. Will you take one, and hold your tongue?
 -CHOR He'd take it like a shot
 Let out the yard-arm ropes a bit
 S S The gale has milder got
 The stormy blast is falling fast
 PAPH You'll have, for bribery and deceit,
 Four hundred-talent writs to meet
 S S. And you, for cowardliness a score,
 For theft a thousand writs and more.
 PAPH From that old sacrilegious race^b
 I'll say that your descent you trace
 S S Your father's father marched, I'll swear,
 As body-guard to—
 PAPH Whom? Declare!
 S S To Hippias's Byrsine^c
 PAPH You jackanapes!
 S S You gallows-tree!
 CHOR Strike like a man!
 PAPH. O help me! Oh!
 These plotting traitors hurt me so
 CHOR Strike, strike him, well and manfully,
 And with those entrails beat him,
 And strings of sausage-meat, and try
 Meet punishment to mete him
 O noblest flesh in all the world,
 O spirit best and dearest,
 To City and to citizens
 a Saviour thou appearest.

it is used as a comic threat against the Sausage-seller, the last man to belong to such a family

* The wife of Hippias the tyrant was Myrsine, for which, to suit the tanner's trade, Aristophanes substitutes *Βυρσίνη* "a leather strap."

ARISTOPHANES

- ὥς εὖ τὸν ἄνδρα ποικίλως θ' ὑπῆλθες ἐν λόγοισιν
 πῶς ἂν σ' ἐπαινέσαιμεν οὕτως ὥσπερ ἡδόμεσθα, 480
- ΠΑ ταυτὶ μὰ τὴν Δήμητρά μ' οὐκ ἐλάνθανεν
 τεκταινόμενα τὰ πράγματ', ἀλλ' ἠπιστάμην
 γομφούμεν' αὐτὰ πάντα καὶ κολλώμενα
- ΧΟ οἴμοι, σὺ δ' οὐδὲν ἐξ ἀμαξουργοῦ λέγεις,
- ΑΛ οὐκ οὐ μ' ἐν Ἀργεὶ γ' οἷα πράττει λανθάνει 485
 πρόφασιν μὲν Ἀργείους φίλους ἡμῖν ποιεῖ
 ἰδίᾳ δ' ἐκεῖ Λακεδαιμονίοις ξυγγίγνεται
 καὶ ταῦτ' ἐφ' οἷσιν ἐστὶ συμφυσώμενα
 ἐγὼ δ' ἐπὶ γὰρ τοῖς δεδεμένοις χαλκεύεται
- ΧΟ εὖ γ' εὖ γε, χάλκευ' ἀντὶ τῶν κολλωμένων 470
- ΑΛ καὶ ξυγκροτοῦσιν ἄνδρες αὐτ' ἐκείθεν αὖ,
 καὶ ταῦτά μ' οὐτ' ἀργύριον οὔτε χρυσίον
 διδούς ἀναπείσεις, οὔτε προσέμπων φίλους,
 ὅπως ἐγὼ ταῦτ' οὐκ Ἀθηναίοις φράσω.
- ΠΑ ἐγὼ μὲν οὖν αὐτίκα μάλ' εἰς βουλὴν ἰὼν 475
 ὑμῶν ἀπάντων τὰς ξυνωμοσίας ἐρῶ,
 καὶ τὰς ξυνόδους τὰς νυκτερινὰς ἐν τῇ πόλει,
 καὶ πάνθ' ᾧ Μήδοις καὶ βασιλεῖ ξυνόμνυτε,
 καὶ τὰκ Βοιωτῶν ταῦτα συντυρούμενα
- ΑΛ. πῶς οὖν ὁ τυρὸς ἐν Βοιωτοῖς ὢνιος, 480
- ΠΑ ἐγὼ σε νῆ τὸν Ἡρακλέα παραστορῶ
- ΧΟ ἄγε δὴ σὺ τίνα νοῦν ἢ τίνα γνῶμην ἔχεις,
 νυνὶ διδάξεις, εἴπερ ἀπεκρύψω τότε

^a A thirty years' truce between Sparta and Argos was running out, both Sparta and Athens were now bidding for the Argive support

^b The process for treason was impeachment before the Council, *εἰσαγγελία*

^c Demosthenes was intriguing with Boeotian cities to establish democracy there, Thuc iv 76 Cheese was an important product of Boeotia

THE KNIGHTS, 459-483

How well and with what varied skill
 thou foil'st him in debate !
 O would that I could praise you so,
 as our delight is great

PAPH Now, by Demeter, it escaped me not
 That these same plots were framing, well I
 knew
 How they were pegged, and fixed, and glued
 together

CHOR O, me !
 (To S S) Can't *you* say something from the cart-
 wright's trade ?

S S These Argos doings have escaped me not
 He goes, he says, to make a friend of Argos,^a
 But 'tis with Sparta he's colloquing there
 Aye and I know the anvil whercupon
 His plan is forged 'tis welded on the captives

CHOR Good ! good ! return him welding for his glue
 S S And men from thence are hammering at it too
 And not by bribes of silver or of gold
 Or sending friends, will you persuade me not
 To tell the Athenians how you are going on

PAPH I'll go this instant to the Council-board,^b
 And all your vile conspiracies denounce,
 And all your nightly gatherings in the town,
 And how you plotted with the Medes and
 King,

And all your cheese-pressed doings in Bocotia^c
 S S Pray, how's cheese selling in Bocotia now ?

PAPH I'll stretch you flat, by Heracles I will [*Exit*

CHOR Now then, what mean you ? what are you
 going to do ?

Now shall you show us if in very truth

ARISTOPHANES

- εἰς τὰ κοχῶνα τὸ κρέας, ὡς αὐτὸς λέγεις
 θεύσει γὰρ ἄξας εἰς τὸ βουλευτήριον, 485
 ὡς οὗτος εἰσπεσὼν ἐκείσε διαβαλεῖ
 ἡμᾶς ἅπαντας καὶ κραγὸν κεκραῖζεται
 ΑΛ ἀλλ' εἶμι πρῶτον δ', ὡς ἔχω, τὰς κοιλίας
 καὶ τὰς μαχαίρας ἐνθαδὶ καταθήσομαι
 ΔΗ ἔχε νυν, ἄλευφον τὸν τράχηλον τουτῶι, 490
 ἵν' ἐξολισθάνειν δύνη τὰς διαβολάς
 ΑΛ ἀλλ' εὖ λέγεις καὶ παιδοτριβικῶς ταυταγί
 ΔΗ. ἔχε νυν, ἐπέγκαψον λαβὼν ταδί.
 ΑΛ. τί δαί,
 ΔΗ. ἵν' ἄμεινον, ὦ τᾶν, ἐσκοροδισμένος μάχη
 καὶ σπεύδε ταχέως
 ΑΛ ταῦτα δρῶ
 ΔΗ μέμνησό νυν 495
 δάκνειν, διαβάλλειν, τοὺς λόφους κατεσθίειν,
 χῶπως τὰ κάλλαι' ἀποφαγὼν ἤξεις πάλιν.
 ΧΟ. ἀλλ' ἴθι χαίρων, καὶ πράξεις
 κατὰ νοῦν τὸν ἐμόν, καί σε φυλάττοι
 Ζεὺς ἀγοραῖος καὶ νικήσας 500
 αὐθις ἐκείθεν πάλιν ὡς ἡμᾶς
 ἔλθοις στεφάνοις κατάπαστος
 ὑμεῖς δ' ἡμῖν πρόσχετε τὸν νοῦν
 τοῖς τ' ἀναπαίστοις, ὦ παντοίας
 ἦδη Μούσης 505
 πειραθέντες καθ' ἑαυτούς

* The Scholast says that he gives him lard, but perhaps it is a draught of wine, 493 The garlic was to prime him like a fighting cock

THE KNIGHTS, 494-506

You stole the meat and hid it as you said.
 So to the Council-house you'll run, for he
 Will burst in thither, and against us all
 Utter his lies and bawl a mighty bawl
 SS Well, I will go, but first I'll lay me down
 Here, as I am, these guts and butchers'-knives
 DE Here take this ointment and anoint your neck,^a
 So can you slip more easily through his lies^b
 SS Well now, that's good and trainer-like advice
 DE And next, take this and swallow it
 SS What for?
 DE Why, if you are garlic-primed, you'll fight
 much better
 And now begone
 SS I'm off
 DE And don't forget
 To peck, to lie, to gobble down his combs,
 And bite his wattles off That done, return
 CHOR Good-bye and good speed may your daring
 succeed,
 And Zeus of the Agora help you in need^c
 May you conquer in fight, and return to our
 sight
 A Victor triumphant with garlands bedight.
 But ye^d to our anapaests listen the while,
 And give us the heed that is due,
 Ye wits, who the Muse of each pattern and
 style
 Yourself have attempted to woo.

^b διαβολάς for διαλαβάς So 496

^c 498-99 come from Sophocles, according to the Scholiast

^d Here the Chorus turns directly to the audience, and the Parabasis proper, 507-46, follows

ARISTOPHANES

εἰ μὲν τις ἀνὴρ τῶν ἀρχαίων κωμωδοδιδάσκαλος ἡμᾶς
 ἠνάγκαζεν λέγοντας ἔπη πρὸς τὸ θέατρον παραβῆναι,
 οὐκ ἂν φαύλως ἔτυχεν τούτου νῦν δ' ἄξιός ἐσθ' ὁ ποιητής,
 ὅτι τοὺς αὐτοὺς ἡμῖν μισεῖ, τολμᾷ τε λέγειν τὰ δίκαια,
 καὶ γενναίως πρὸς τὸν Τυφῶ χωρεῖ καὶ τὴν ἐριώλην
 ᾧ δὲ θαυμάζειν ὑμῶν φησιν πολλοὺς αὐτῷ προσιόντας,
 καὶ βασανίζειν, ὥς οὐχὶ πάλαι χορὸν αἰτοίῃ καθ' ἑαυτόν,
 ἡμᾶς ὑμῖν ἐκέλευε φράσαι περὶ τούτου φησὶ γὰρ ἀνὴρ
 οὐχ ὑπ' ἀνοίας τοῦτο πεπονθὼς διατρίβειν, ἀλλὰ νομίζων
 κωμωδοδιδασκαλίαν εἶναι χαλεπώτατον ἔργον ἀπάντων
 πολλῶν γὰρ δὴ πειρασάντων αὐτὴν ὀλίγοις χαρίσασθαι
 ὑμᾶς τε πάλαι διαγιγνώσκων ἐπετείους τὴν φύσιν ὄντας,
 καὶ τοὺς προτέρους τῶν ποιητῶν ἅμα τῷ γήρᾳ προ-
 διδόντας

τοῦτο μὲν εἰδὼς ἄπαθε Μάγνης ἅμα ταῖς πολιαῖς κατ-
 ιούσαις,

* A had hitherto exhibited his plays in the name of Callistratus. The poet had to send in his play to the Archon, and "ask for a chorus", if it was granted, the Archon chose a Chorus, who had to pay all expenses except the cost of the three actors provided by the state. These three divided the chief parts between them.

* Magnes, an early writer of comedy. The lines that follow allude to his plays, *Βαρβιτισταί*, *The Lute-players*, *Ὀρνίθες*, *The Birds*, *Λυδοί*, *The Lydians*, *Ψήγες*, *The Gall flies*, *Βάτραχοι*, *The Frogs*. The green dye, "frog-green," was smeared by actors upon their faces before the use of masks came in. Schol.

THE KNIGHTS, 507-520

If one of the old-fashioned Comedy-bards
 had our services sought to impress,
And make us before the spectators appear,
 to deliver the public address,
He would not have easily gained us , but now,
 with pleasure we grant the request
Of a poet who ventures the truth to declare,
 and detests what we also detest,
And against the Tornado and Whirlwind, alone,
 with noble devotion advances
But as for the question that puzzles you most,
 so that many inquire how it chances
That he never a Chorus had asked for himself,
 or attempted in person to vie, "
On this we're commissioned his views to explain,
 and this is the Poet's reply ,
That 'twas not from folly he lingered so long,
 but discerning by shrewd observation
That Comedy-Chorus-instruction is quite
 the most difficult thing in creation
For out of the many who courted the Muse
 she has granted her favours to few,
While e'en as the plants that abide but a year,
 so shifting and changeful are you ,
And the Poets who flourished before him, he saw,
 ye were wont in their age to betray
Observing the treatment which Magnes ^b received
 when his hair was besprinkled with grey,

ARISTOPHANES

ὃς πλεῖστα χορῶν τῶν ἀντιπάλων νίκης ἔστησε τρο-
παῖα
πάσας δ' ὑμῖν φωνὰς ἰεῖς καὶ ψάλλων καὶ περυγίζων^α
καὶ λυδίζων καὶ ψηνίζων καὶ βαπτόμενος βατραχείοις
οὐκ ἐξήρκεσεν, ἀλλὰ τελευτῶν ἐπὶ γήρῳ, οὐ γὰρ ἐφ'
ἡβης,
ἐξεβλήθη πρεσβύτης ὢν, ὅτι τοῦ σκώπτειν ἀπελείφθη
εἶτα Κρατίνου μεμνημένος, ὃς πολλῶ ρεύσας ποτ' ἐπαίνῳ
διὰ τῶν ἀφελῶν πεδίῳ ἐρρει, καὶ τῆς στάσεως παρα-
σύρῳν
ἐφόρει τὰς δρῦς καὶ τὰς πλατάνους καὶ τοὺς ἐχθροὺς
προθελύμους
ᾄσαι δ' ἦν ἐν ξυμποσίῳ πλήν, Δωροῖ συκοπέδιλε,
καί, Τέκτονες εὐπαλάμων ὕμνων οὕτως ἦνθησεν ἐκείνος
νυνὶ δ' ὑμεῖς αὐτὸν ὀρῶντες παραληροῦντ' οὐκ ἐλεεῖτε,
ἐκπιπτουσῶν τῶν ἡλέκτρων, καὶ τοῦ τόνου οὐκ ἔτ' ἐν-
όντος,
τῶν θ' ἀρμονιῶν διαχασκουσῶν ἀλλὰ γέρων ὢν περι-
έρρει,
ὥσπερ Κοννᾶς, στέφανον μὲν ἔχων αὖρον, δίψη δ' ἀπ-
ολωλώς,

^a Cratinus, another writer of comedies, now in his old age a toper and despised. He won the second place in this contest with *The Satyrs*. Next year he was again second to A., with the *Χειμαζόμενοι*, *The Storm-tossed*, and the year following he was first with *Πυρίνη*, *The Flagon*, A being third with *The Clouds*.

^b Songs of Cratinus from the *Eunidae*, a play full of parodies.

THE KNIGHTS, 521-534

Than whom there was none more trophies had won
in the fields of dramatic display
All voices he uttered, all forms he assumed,
the Lydian, the fig-piercing Fly,
The Harp with its strings, the Bird with its wings,
the Frog with its yellow-green dye.
Yet all was too little , he failed in the end,
when the freshness of youth was gone by,
And at last in his age he was hissed from the stage
when lost was his talent for jeering
Then he thought of Cratinus^a who flowed through the plains
'mid a tumult of plaudits and cheering ,
And sweeping on all that obstructed his course,
with a swirl from their stations he tore them,
Oaks, rivals, and planes , and away on his flood
uprooted and prostrate he bore them
And never a song at a banquet was sung
but Doro fig-sandaled and true,^b
Or Framers of terse and artistical verse,^b
such a popular poet he grew.
Yet now that he drivels and dotes in the streets,
and Time of his ambers has reft him,
And his framework is gaping asunder with age,
and his strings and his music have left him,
No pity ye show ; no assistance bestow ,
but allow him to wander about
Like Connas,^c with coronal withered and sere,
and ready to perish with drought ,

"St Brībitt with shoes of blackmail," recalls hymns to some goddess χρυσοπéδιλος, "with golden sandals"

* The Scholiast says Connas was "a flute-player and drunkard who used to go from feast to feast garlanded, and after winning many victories at Olympia, fell into poverty." The line embodies a proverb, Δελφὸς ἀτὴρ, στέφανον μὲν ἔχων, διψεῖ δ' ἀπολωλώς, used of persons sacrificing while themselves in want.

ARISTOPHANES

ὄν χρῆν διὰ τὰς προτέρας νίκας πίνειν ἐν τῷ Πρυ-
 τανείῳ, 5
 καὶ μὴ ληρεῖν, ἀλλὰ θεᾶσθαι λιπαρὸν παρὰ τῷ Διονύσω.
 οἷας δὲ Κράτης ὀργὰς ὑμῶν ἡνέσχετο καὶ στυφελιγμούς
 ὃς ἀπὸ σμικρᾶς δαπάνης ὑμᾶς ἀριστίζων ἀπέπεμπεν,
 ἀπὸ κραμβοτάτου στόματος μάττων ἀστειοτάτας ἐπι-
 νοίας
 χοῦτος μέντοι μόνος ἀντήρκει, τότε μὲν πίπτων, τότε
 δ' οὐχί 6
 ταῦτ' ὀρρωδῶν διέτριβεν αἰεί, καὶ πρὸς τούτοισιν
 ἔφασκεν
 ἐρέτην χρῆναι πρῶτα γενέσθαι, πρὶν πηδαλίοις ἐπι-
 χειρεῖν,
 κἄτ' ἐντεῦθεν πρῶρατεῦσαι καὶ τοὺς ἀνέμους διαθρῆσαι,
 κἄτα κυβερνᾶν αὐτὸν ἑαυτῷ τούτων οὖν οὐνεκα πάντων,
 ὅτι σωφρονικῶς κοῦκ ἀνοήτως ἐσπηδῆσας ἐφλυάρει, 5
 αἶρεσθ' αὐτῷ πολὺ τὸ ρόθιον, παραπέμψατ' ἐφ' ἑνδεκα
 κώπαις

θόρυβον χρηστὸν ληναίτην,
 ἦν' ὁ ποιητῆς ἀπίη χαίρων,
 κατὰ νοῦν πράξας,
 φαιδρὸς λάμποντι μετώπῳ

6

^a A variation on the *δειπνεῖν ἐν τῷ Πρυτανείῳ* "to dine in the Prytaneum," the reward for distinguished public service

^b His statue being placed in the theatre during the plays

^c Crates, like Magnes, was dead at this time. His subjects foreshadowed the New Comedy of manners

ARISTOPHANES

ἵππῃ ἄναξ Πόσειδον, ὦ
 χαλκοκρότων ἵππων κτύπος
 καὶ χρεμετισμὸς ἀνδάνει,
 καὶ κυανέμβολοι θοαὶ
 μισθοφόροι τριήρεις, 555
 μειρακίων θ' ἄμιλλα λαμ-
 πρυνομένων ἐν ἄρμασιν
 καὶ βαρυδαιμονούντων,
 δεῦρ' ἔλθ' ἐς χορόν, ὦ χρυσοτρίαν', ὦ
 δελφίνων μεδέων, Σουνιάρατε, 580
 ὦ Γεραίστιε παῖ Κρόνου,
 Φορμίωνί τε φίλτατ', ἐκ
 τῶν ἄλλων τε θεῶν Ἀθη-
 ναίοις πρὸς τὸ παρεστός

εὐλογῆσαι βουλόμεσθα τοὺς πατέρας ἡμῶν, ὅτι 565
 ἄνδρες ἦσαν τῇσδε τῆς γῆς ἄξιοι καὶ τοῦ πέπλου,
 οἷτινες πεζαῖς μάχαισιν ἐν τε ναυφράκτῳ στρατῷ
 πανταχοῦ νικῶντες ἀεὶ τήνδ' ἐκόσμησαν πόλιν·
 οὐ γὰρ οὐδεὶς πώποτ' αὐτῶν τοὺς ἐναντίους ἰδὼν
 ἡρίθμησεν, ἀλλ' ὁ θυμὸς εὐθύς ἦν ἀμυνίας 570

* Geraestus, S W of Euboea, where was a temple of P ,
 Sunium, S of Attica

† Phormio, the Athenian naval commander, distinguished
 for courage, honesty, and patriotism, and a popular hero
 See Thuc II 68-69 on a late victory of his He seems to have
 been dead at this time

‡ An embroidered robe, raised like a sail upon the mast

THE KNIGHTS, 551-570

Dread Poseidon, the Horseman's King,
Thou who lovest the brazen clash,
Clash and neighing of warlike steeds ,
Pleased to watch where the trireme speeds
Purple-beaked, to the oar's long swing,
Winning glory (and pay) , but chief
Where bright youths in their chariots flash
Racing (coming perchance to grief) ,
Cronus's son,

Throned on Geraestus and Sunium ^a bold,
Swaying thy dolphins with trident of gold,
Come, O come, at the call of us ,
Dearest to Phormio ^b thou,
Yea and dearest to all of us,
Dearest to all of us now

Let us praise our mighty fathers,
men who ne'er would quake or quail,
Worthy of their native country,
worthy of Athene's veil ^c ,
Men who with our fleets and armies
everywhere the victory won,
And adorned our ancient city
by achievements nobly done
Never stayed they then to reckon
what the numbers of the foe,
At the instant that they saw him,
all their thought was *At him go* ^d !

of a ship, which was carried through the city at the great Panathenaea, and dedicated to Athena Polias on the Acropolis. The Knights took part in the procession, and are so represented on the Parthenon frieze. See 1180, *B* 827

^a The word, which happens also to be a proper name, is used as an epithet according to its verbal meaning

ARISTOPHANES

εἰ δέ που πέσοιεν ἐς τὸν ὤμον ἐν μάχῃ τινί,
 τοῦτ' ἀπεψήσαντ' ἄν, εἴτ' ἡρνοῦντο μὴ πεπτωκέναι,
 ἀλλὰ διεπάλαιον αὖθις καὶ στρατηγὸς οὐδ' ἄν εἰς
 τῶν πρὸ τοῦ σίτησιν ᾗτησ' ἐρόμενος Κλεαίνετον·
 νῦν δ' ἐὰν μὴ προεδρίαν φέρωσι καὶ τὰ σιτία, 575
 οὐ μαχεῖσθαι φασιν ἡμεῖς δ' ἀξιοῦμεν τῇ πόλει
 προῖκα γενναίως ἀμύνειν καὶ θεοῖς ἐγχωρίοις
 καὶ πρὸς οὐκ αἰτοῦμεν οὐδέν, πλὴν τοσοουτονὶ μόνον
 ἣν ποτ' εἰρήνῃ γένηται καὶ πόνων παυσώμεθα,
 μὴ φθονεῖθ' ἡμῖν κομῶσι μηδ' ἀπεστλεγγισμένοις 580

ὦ πολιοῦχε Παλλάς, ὦ
 τῆς ἱερωτάτης ἀπα-
 σῶν, πολέμῳ τε καὶ ποιη-
 ταῖς δυνάμει θ' ὑπερφερού-
 σης μεδέουσα χώρας, 585
 δεῦρ' ἀφικοῦ λαβοῦσα τὴν
 ἐν στρατιαῖς τε καὶ μάχαις
 ἡμετέραν ξυνεργὸν

Νίκην, ἥ χορικῶν ἐστὶν ἐταῖρα,
 τοῖς τ' ἐχθροῖσι μεθ' ἡμῶν στασιάζει. 590

* Cleaenetus, father of Cleon Our fathers did not apply to his father

* The Knights wore their hair long see 1121 To do so was regarded as aristocratic, or as Spartan, and disliked After gymnastics, a scraper or *στελεγγίς* was used to scrape off the oil.

ARISTOPHANES

νῦν οὖν δεῦρο φάνηθι· δεῖ
 γὰρ τοῖς ἀνδράσι τοῖσδε πά-
 ση τέχνη πορίσαι σε νί-
 κην εἴπερ ποτὲ καὶ νῦν

ἃ ξύνισμεν τοῖσιν ἵπποις, βουλόμεσθ' ἐπαινέσαι 595
 ἄξιοι δ' εἶσ' εὐλογεῖσθαι πολλὰ γὰρ δὴ πράγματα
 ξυνδιήνεγκαν μεθ' ἡμῶν, εἰσβολὰς τε καὶ μάχας
 ἀλλὰ τὰν τῇ γῇ μὲν αὐτῶν οὐκ ἄγαν θαυμάζομεν,
 ὥς ὅτ' εἰς τὰς ἵππαγωγούς εἰσεπήδων ἀνδρικῶς,
 πριάμενοι κώθωνας, οἱ δὲ καὶ σκόροδα καὶ κρόμ-
 μυα 600

εἶτα τὰς κώπας λαβόντες ὥσπερ ἡμεῖς οἱ βροτοὶ
 ἐμβαλόντες ἀνεβρύξαν, ἵππαπαῖ, τίς ἐμβαλεῖ,
 ληπτέον μᾶλλον τί δρῶμεν, οὐκ ἐλᾶς, ὦ σαμφόρα,
 ἐξεπήδων τ' ἐς Κόρινθον εἶτα δ' οἱ νεώτατοι
 ταῖς ὀπλαῖς ὥρυττον εἰνὰς καὶ μετῆσαν στρώματα 605
 ἦσθιον δὲ τοὺς παγούρους ἀντὶ ποίας Μηδικῆς,
 εἴ τις ἐξέρποι θύραζε, κακὰ βυθοῦ θηρώμενοι
 ὥστ' ἔφη Θέωρος εἰπεῖν καρκίνον Κορίνθιον

* A reference to the campaign of Nicias against Corinth in the year before Thuc iv 42-45

^b ἵππαπαῖ, for the sailors' ῥυππαπαῖ (W 909, F 1073)

^c Lit "lucerne"

^d Unknown the Schol says a poet

THE KNIGHTS, 591-608

Come, great Goddess, appear to us,
Now, if ever, we pray,
Bring thou victory dear to us,
Crown thine Horsemen to-day

What we witnessed with our horses
we desire to eulogize^a
Worthy they of praise and honour¹
many a deed of high emprise,
Many a raid and battle-onset
they with us have jointly shared.
Yet their feats ashore surprise not,
with their feats afloat compared,
When they bought them cans and garlic,
bought them strings of onions too,
Leapt at once aboard the transports,
all with manful hearts and true,
Took their seats upon the benches,
dipped their oar-blades in the sea,
Pulled like any human beings,
neighing out their *Hippapae*^b
Pull my hearties, pull your strongest,
don't be shirking, Sigma-brand.
Then they leapt ashore at Corinth,
and the youngest of the band
Hollowed with their hoofs their couches
or for bedding searched about.
And they fed on crabs, for clover;^c
if they met one crawling out,
Or detected any lurking
in the Ocean's deepest bed,
Till at length a crab of Corinth,
so Theorus^d tells us, said :

ARISTOPHANES

δεινά γ', ὦ Πόσειδον, εἰ μήτ' ἐν βυθῷ δυνήσομαι,
μήτε γῇ μήτ' ἐν θαλάττῃ, διαφυγεῖν τοὺς ἱππέας 610

ΧΟ ὦ φίλτατ' ἀνδρῶν καὶ νεανικώτατε,
ὄσῃν ἀπὼν παρέσχες ἡμῖν φροντίδα
καὶ νῦν ἐπειδὴ σῶς ἐλήλυθας πάλιν,
ἄγγειλον ἡμῖν πῶς τὸ πρᾶγμ' ἡγωνίσω
ΑΔ τί δ' ἄλλο γ' εἰ μὴ Νικόβουλος ἐγενόμην, 615

ΧΟ νῦν ἄρ' ἀξιόν γε πᾶσιν ἐστὶν ἐπολολύξαι. [στ,
ὦ καλὰ λέγων, πολὺ δ' ἀ-
μείνον' ἔτι τῶν λόγων
ἐργασάμεν', εἴθ' ἐπέλ-
θοις ἅπαντά μοι σαφῶς·
ὥς ἐγὼ μοι δοκῶ 620
καὶ μακρὰν ὁδὸν διελθεῖν
ὥστ' ἀκοῦσαι πρὸς τὰδ', ὦ βέλ-
τιστε, θαρρήσας λέγ', ὥς ἅ-
παντες ἡδόμεσθά σοι

ΑΔ καὶ μὴν ἀκοῦσαί γ' ἄξιον τῶν πραγμάτων
εὐθὺς γὰρ αὐτοῦ κατόπιν ἐνθένδ' ἰέμην· 625
ὁ δ' ἄρ' ἔνδον ἐλασίβροντ' ἀναρρηγνύς ἔπη
τεραπευόμενος ἥριεδε κατὰ τῶν ἱππέων,
κρημνοὺς ἐρείδων καὶ ξυνωμότας λέγων
πιθανώταθ' ἢ βουλὴ δ' ἅπασ' ἀκροωμένη
ἐγένεθ' ὑπ' αὐτοῦ ψευδατραφάξυος πλέα, 630

^a i.e. "I am literally Nicobulus," which was an Athenian name

^b This passage parodies the style of a tragic messenger's speech

THE KNIGHTS, 609-630

*Hard it is, my Lord Poseidon,
if the Knights we cannot flee
Even in the depths of Ocean, anywhere by land or sea*
[Enter the SAUSAGE-SELLER]

CHOR Dearest of men, my lustiest, trustiest friend,
Good lack ! how anxious has your absence
made us !
But now that safe and sound you are come
again,
Say what has happened, and how went the
fight

ss How else but thus ? The Council-victor I °

CHOR Now may we, joyous, raise the song of sacred
praise
Fair the words you speak, but fairer
Are the deeds you do
Far I'd go, This I know,
But to hear them through
Now then tell us all the story,
All that, where you went, befell ,
Fearless be, Sure that we
All delight in all you tell

ss b Aye and 'tis worth the hearing When behind
him
I reached the Council-chamber, there was he
Crashing and dashing, hurling at the Knights
Strange wonder - working thunder - driving
words,
Calling them all, with all-persuading force,
CONSPIRATORS ! And all the Council, hearing,
Grew full of lying orach ° at his talk,

° Orach grows at a great pace, the hearers' minds are as
quickly filled with Cleon's lies

ARISTOPHANES

καῖβλεψε νᾶπυ, καὶ τὰ μέτωπ' ἀνέσπασεν.
 καῖγωγ' ὅτε δὴ ἔγνω ἔνδεχομένην τοὺς λόγους
 καὶ τοῖς φενακισμοῖσιν ἐξαπατωμένην,
 ἄγε δὴ Σκίταλοι καὶ Φένακες, ἦν δ' ἐγώ,
 Βερέσχεθοί τε καὶ Κόβαλοι καὶ Μόθων, 636
 ἀγορά τ', ἐν ἧ παῖς ὦν ἐπαιδεύθην ἐγώ,
 νῦν μοι θράσος καὶ γλῶτταν εὐπορον δότε
 φωνήν τ' ἀναιδῇ ταῦτα φροντίζοντί μοι
 ἐκ δεξιᾶς ἀπέπαρδε καταπύγων ἀνὴρ
 καὶ γὰρ προσέκυσα κατὰ τῷ πρωκτῷ θενὼν 640
 τὴν κιγκλίδ' ἐξήραξα, κᾶναχανὼν μέγα
 ἀνέκραγον ὦ βουλή, λόγους ἀγαθοὺς φέρων
 εὐαγγελίσασθαι πρῶτον ὑμῖν βούλομαι
 ἐξ οὗ γὰρ ἡμῖν ὁ πόλεμος κατερράγη,
 οὐπώποτ' ἀφύας εἶδον ἀξιωτέρας 645
 οἱ δ' εὐθέως τὰ πρόσωπα διεγαλήνισαν
 εἴτ' ἐστεφάνουν μ' εὐαγγέλια καὶ γὰρ φράσα
 αὐτοῖς ἀπόρρητον ποιησάμενος, ταχύ,
 ἵνα τὰς ἀφύας ὠνοῖντο πολλὰς τοῦ βολοῦ,
 τῶν δημιουργῶν συλλαβεῖν τὰ τρύβλια 650
 οἱ δ' ἀνεκρότησαν καὶ πρὸς ἑμ' ἐκεχήνεσαν
 ὁ δ' ὑπονοήσας, ὁ Παφλαγών, εἰδὼς θ' ἅμα
 οἷς ἦδεθ' ἡ βουλή μάλιστα ῥήμασιν,
 γνώμην ἔλεξεν ἄνδρες, ἥδη μοι δοκεῖ
 ἐπὶ συμφοραῖς ἀγαθαῖσιν εἰσηγγελημέναις 655
 εὐαγγέλια θύειν ἑκατὸν βοῦς τῇ θεῷ
 ἐπένευσεν εἰς ἐκεῖνον ἡ βουλή πάλιν
 καῖγωγ' ὅτε δὴ ἔγνω τοῖς βολίτοις ἡττημένος,
 186

THE KNIGHTS, 631-658

Wore mustard looks, and puckered up their brows.
 So when I saw them taking in his words,
 Gulled by his knavish tricks, *Ye Gods*, said I,
Ye Gods of knavery, Skitals, and Phenaces,^a
And ye Beresceths, Cobals, Mothon, and
Thou Agora, whence my youthful training came,
Now give me boldness and a ready tongue
And shameless voice ! And as I pondered thus,
 I heard a loud explosion on my right,^b
 And made my reverence , then I dashed apart
 The railing-wicket, opened wide my mouth,
 And cried aloud, *O Council, I have got*
Some lovely news which first I bring to you
For never, never, since the War broke out,
Have I seen pilchards cheaper than to-day
 They calmed their brows and grew serene at once,
 And crowned me for my news , and I suggested,
 Bidding them keep it secret, that forthwith,
 To buy these pilchards, many for a penny,
 'Twere best to seize the cups in all the shops
 They clapped their hands, and turned agape to me
 But Paphlagon perceived, and well aware
 What kind of measures please the Council best,
 Proposed a resolution , *Sirs*, quoth he,
I move that for these happy tidings brought,
One hundred beeves be offered to Athene
 The Council instantly inclined to him
 So, overpowered with cow-dung, in a trice

^a Goblin names, nothing is known of Σκ or Βερ, but *Φένακες* means spirits of treachery, *Κόβαλοι*, of vulgar impudence, *Μόθωνες*, of drunkenness and bestiality cf. the English goblins, Flibbertigibbet, Filippotts, Obidicut, Hob-bidence

^b A sneeze on the right was lucky, and was greeted by a reverence

ARISTOPHANES

διηκοσίησι βουσὶν ὑπερηκόντισα
 τῇ δ' Ἀγροτέρᾳ κατὰ χυλίων παρήνεσα 660
 εὐχὴν ποιήσασθαι χιμάρων εἰσαύριον,
 αἱ τριχίδες εἰ γενοίαθ' ἑκατὸν τοῦβολοῦ.
 ἔκαραδόκησεν εἰς ἔμ' ἡ βουλή πάλιν
 ὁ δὲ ταῦτ' ἀκούσας ἐκπλαγεῖς ἐφληνάφα
 κᾶθ' εἰλκον αὐτὸν οἱ πρυτάνεις χοῖ τοξόται 665
 οἱ δ' ἐθορύβουν περὶ τῶν ἀφύων ἐστηκότες
 ὁ δ' ἠντιβόλει γ' αὐτοὺς ὀλίγον μείναι χρόνον,
 ἴν' αἴθ' ὁ κῆρυξ οὐκ Λακεδαιμόνος λέγει
 πύθησθ' ἀφίεται γὰρ περὶ σπονδῶν, λέγων
 οἱ δ' ἐξ ἑνὸς στόματος ἅπαντες ἀνέκραγον 670
 νυνὶ περὶ σπονδῶν, ἐπειδὴ γ', ὦ μέλε,
 ἦσθοντο τὰς ἀφύας παρ' ἡμῖν ὀξίας,
 οὐ δεόμεθα σπονδῶν ὁ πόλεμος ἐρπύτω.
 ἐκεκράγεσάν τε τοὺς πρυτάνεις ἀφιέναι
 εἰθ' ὑπερεπήδων τοὺς δρυφάκτους πανταχῇ 675
 ἐγὼ δὲ τὰ κορίανν' ἐπριάμην ὑποδραμῶν
 ἅπαντα τά τε γήτει' ὅσ' ἦν ἐν τὰγορᾷ
 ἔπειτα ταῖς ἀφύαις ἐδίδουν ἡδύσματα
 ἀποροῦσιν αὐτοῖς προῖκα, καχαριζόμεν
 οἱ δ' ὑπερεπήνουν ὑπερεπύππαζόν τέ με 680
 ἅπαντες οὕτως ὥστε τὴν βουλήν ὅλην
 ὀβολοῦ κοριάννοις ἀναλαβὼν ἐλήλυθα

ΧΟ πάντα τοι πέπραγας ὅλα χρή τὸν εὐτυχοῦντα [ἀνι
 εὔρε δ' ὁ πανοῦργος ἔτε-
 ρον πολὺ πανουργίαις
 μείζουσι κεκασμένον, 685

* There was a temple of Athena Huntress on the Ilissus, where 500 goats were sacrificed yearly in memory of Marathon

THE KNIGHTS, 659-685

I overshot him with *two hundred beeves*
 And *vow*, said I, to *slay to-morrow morn*,
If pilchards sell one hundred for an obol,
A thousand she-goats to our huntress Queen ^a
 Back came their heads, expectantly, to me
 He, dazed at this, went babbling idly on,
 So then the Prytanes and the Archers ^b seized
 him
 And *they* stood up, and raved about the pil-
 chards,
 And *he* kept begging them to wait awhile
 And hear the tale the Spartan envoy brings,
He has just arrived about a peace, shrieked he
 But all the Council with one voice exclaimed,
What! NOW about a peace? No doubt, my
 man,
Now they've heard pilchards are so cheap at
 Athens!
We want no truces, let the War go on!
 With that, *Dismiss us, Prytanes!* shouted
 they,
 And overleaped the railings everywhere
 And I slipped out, and purchased all the leeks
 And all the coriander in the market,
 And as they stood perplexed, I gave them all
 Of my free bounty garnish for their fish.
 And they so praised and purred about me, that
 With just one obol's worth of coriander
 I've all the Council won, and here I am

CHOR What rising men should do

Has all been done by you
 He, the rascal, now has met a
 Bigger rascal still,

^b Scythian archers were the Athenian police

ARISTOPHANES

καὶ δόλοισι ποικίλοις,
 ῥήμασιν θ' αἰμύλοις
 ἀλλ' ὅπως ἀγωνιεῖ φρόν-
 τιζε τὰπίλοιπ' ἄριστα
 συμμάχους δ' ἡμᾶς ἔχων εὖ-
 νους ἐπίστασαι πάλαι

690

- ΑΛ καὶ μὴν ὁ Παφλαγὼν οὕτως προσέρχεται,
 ὠθῶν κολόκυμα καὶ ταραττων καὶ κυκῶν,
 ὡς δὴ καταπιόμενός με μορμῶ τοῦ θράσους
- ΠΑ εἰ μὴ σ' ἀπολέσαιμι, εἴ τι τῶν αὐτῶν ἐμοὶ
 ψευδῶν ἐνείη, διαπέσοιμι πανταχῇ 695
- ΑΛ ἦσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίας,
 ἀπεπυδάρισα μόθωνα, περιεκόκκυσα
- ΠΑ οὐ τοι μὰ τὴν Δῆμητρ', εἴ μὴ σ' ἐκφάγω
 ἐκ τῆσδε τῆς γῆς, οὐδέποτε βιώσομαι
- ΑΛ ἦν μὴ 'κφάγης, ἐγὼ δέ γ', ἦν μὴ σ' ἐκπίω, 700
 κατ' ἐκροφήσας αὐτὸς ἐπιδιαρραγῶ
- ΠΑ ἀπολῶ σε νῆ τὴν προεδρίαν τὴν ἐκ Πύλου.
- ΑΛ ἰδοὺ προεδρίαν οἶον ὄψομαί σ' ἐγὼ
 ἐκ τῆς προεδρίας ἔσχατον θεώμενον
- ΠΑ ἐν τῷ ξύλῳ δῆσω σε νῆ τὸν οὐρανόν 705
- ΑΛ ὡς ὀξύθυμος φέρε τί σοι δῶ καταφαγεῖν;
 ἐπὶ τῷ φάγοις ἦδιστ' ἄν, ἐπὶ βαλλαντίῳ,
- ΠΑ ἐξαρπάσομαί σου τοῖς ὄνυξι τάντερα
- ΑΛ ἀπονυχίῳ σου τὰν Πρυτανείῳ σιτία
- ΠΑ ἔλξω σε πρὸς τὸν δῆμον, ἵνα δῶς μοι δίκην 710
- ΑΛ κἀγὼ δέ σ' ἔλξω καὶ διαβαλῶ πλείονα
- ΠΑ ἀλλ', ὦ πόνηρε, σοὶ μὲν οὐδὲν πείθεται

^a i.e. "to swallow me up," a sense which καταπίνω commonly bears

^b προεδρία, a front seat in the theatre, was often awarded as an honour for public service

THE KNIGHTS, 686-712

Full of guile Plot and wile,
 Full of knavish skill.
 Mind you carry through the conflict
 In the same undaunted guise
 Well you know Long ago
 We're your faithful true allies

S.S. See here comes Paphlagon, driving on before
 him

A long ground-swell, all fuss and fury, thinking
 To drink me up ^a Boh ¹ for your impudent
 bluster

PAPH O if I've any of my old hes left,
 And don't destroy you, may I fall to bits ¹

S S I like your threats, I'm wonderfully tickled
 To hear you fume, I skip and cuckoo around
 you

PAPH O by Demeter, if I eat you not
 Out of the land, I'll never live at all

S S You won't? Nor I, unless I drink you up,
 And swill you up, and burst myself withal

PAPH I'll crush you, by my Pylus-won precedence ^b

S S Precedence, is it? I'm in hopes to see you
 In the last tier, instead of here in front

PAPH By Heaven, I'll clap you in the public stocks

S S How fierce it's growing ¹ what would it like
 to eat?

What is its favourite dainty? Money-bags? ^c

PAPH I'll tear your guts out with my nails, I will

S S. I'll scratch your Town Hall dinners out, I will.

PAPH I'll hale you off to Demus, then you'll catch it.

S S Nay, I'll hale *you*, and then out-slander you

PAPH Alack, poor chap, he pays no heed to you,

^a The Attic idiom is *éσθλειν ὅσον ἐπὶ σίτῳ*, etc. the last
 being the main fare.

ARISTOPHANES

- ἐγὼ δ' ἐκείνου καταγελῶ γ' ὅσον θέλω
 ΑΛ ὥς σφόδρα σὺ τὸν δῆμον σεαυτοῦ νενόμικας
 ΠΑ ἐπίσταμαι γὰρ αὐτὸν οἷς ψωμίζεται 715
 ΑΛ κἄθ' ὥσπερ αἱ τίτθαι γε σιτίζεις κακῶς.
 μασώμενος γὰρ τῷ μὲν ὀλίγον ἐντίθεις,
 αὐτὸς δ' ἐκείνου τριπλάσιον κατέσπακας
 ΠΑ καὶ νῆ Δί' ὑπὸ γε δεξιότητος τῆς ἐμῆς
 δύναμαι ποιεῖν τὸν δῆμον εὐρὺν καὶ στενόν. 720
 ΑΛ χῶ πρωκτὸς οὐμὸς τουτογὶ σοφίζεται.
 ΠΑ οὐκ, ὦγάθ', ἐν βουλῇ με δόξεις καθυβρίσαι
 ἴωμεν εἰς τὸν δῆμον
 ΑΛ οὐδὲν κωλύει
 ἰδοῦ, βάδιζε, μηδὲν ἡμᾶς ἰσχέτω
 ΠΑ ὦ Δῆμε, δεῦρ' ἐξελθε
 ΑΛ νῆ Δί', ὦ πάτερ, 725
 ἐξελθε δῆτ'
 ΠΑ ὦ Δημίδιον, ὦ φίλτατον,
 ἐξελθ', ἵν' εἰδῆς ὅλα περιυβρίζομαι
 ΔΗΜΟΣ τίνες οἱ βοῶντες, οὐκ ἄπιτ' ἀπὸ τῆς
 θύρας,
 τὴν εἰρεσιώνην μου κατεσπαράξατε
 τίς, ὦ Παφλαγών, ἀδικεῖ σε,
 ΠΑ. διὰ σὲ τύπτομαι 730
 ὑπὸ τουτοῦ καὶ τῶν νεανίσκων
 ΔΗΜΟΣ τιή,
 ΠΑ ὅτιη φιλῶ σ', ὦ Δῆμ', ἐραστής τ' εἰμὶ σός
 ΔΗΜΟΣ σὺ δ' εἰ τίς ἐτέον,
 ΑΛ ἀντεραστής τουτοῦ,
 ἐρῶν πάλαι σου, βουλόμενός τέ σ' εὖ ποιεῖν,

^a As nurses do for their children

^b An olive-branch decked out with wool and various

THE KNIGHTS, 713-734

But I can fool him to my heart's content.
S.S. How sure you seem that Demus is your own !
PAPH Because I know the titbits he prefers
S S And feed him badly as the nurses do
 You chew, and pop a morsel in his mouth,^a
 But thrice as much you swallow down yourself.
PAPH And I'm so dexterous-handed, I can make
 Demus expand, and then contract again
S S I can do that with many things, I trow
PAPH 'Twon't be like bearding me in the Council
 now !
 No, come along to Demus.
S S Aye, why not ?
 I'm ready , march , let nothing stop us now
PAPH O Demus, come out here
S S O yes, by Zeus,
 Come out, my father
PAPH Dearest darling Demus,
 Come out, and hear how they're ill-treating
 me !
DEMUS What's all this shouting ? go away, you
 fellows
 You've smashed my harvest-garland^b all to
 bits !
 Who wrongs you, Paphlagon ?
PAPH He, and these young men,
 Keep beating me because of you
DEMUS Why so ?
PAPH Because I love you and adore you, Demus
DEMUS (To S S) And who are you ?
S S A rival for your love.
 Long have I loved, and sought to do you good,

harvest fruits, carried in the harvest procession and then
 hung over the house door, W 399

ARISTOPHANES

ἄλλοι τε πολλοὶ καὶ καλοὶ τε κάγαθοί
 ἄλλ' οὐχ οἰοί τ' ἐσμέν διὰ τουτονί σὺ γὰρ
 ὁμοῖος εἶ τοῖς παισὶ τοῖς ἐρωμένοις
 τοὺς μὲν καλοὺς τε κάγαθους οὐ προσδέχει,
 σαυτὸν δὲ λυχνοπώλαισι καὶ νευρορράφοις
 καὶ σκυτοτόμοις καὶ βυρσοπώλαισιν δίδως

ΠΑ εὖ γὰρ ποιῶ τὸν δῆμον

ΑΛ εἰπέ νυν, τί δρῶν,

ΠΑ ὅ τι, τὸν στρατηγὸν ὑποδραμών, τοὺς ἐκ Πύλου,
 πλεύσας ἐκέισε, τοὺς Λάκωνας ἤγαγον

ΑΛ ἐγὼ δὲ περιπατῶν γ' ἀπ' ἐργαστηρίου
 ἔψοντος ἐτέρου τὴν χύτραν ὑφειλόμην

ΓΑ καὶ μὴν ποιήσας αὐτίκα μάλ' ἐκκλησίαν,
 ὦ Δῆμ', ἵν' εἰδῆς ὁπότερος νῶν ἐστί σοι
 εἰνούστερος, διάκρινον, ἵνα τοῦτον φιλήῃς

ΑΛ ναὶ ναὶ διάκρινον δῆτα, πλὴν μὴ 'ν τῇ πυκνί

ΔΗΜΟΣ οὐκ ἂν καθιζοίμην ἐν ἄλλῳ χωρίῳ
 ἄλλ' εἰς τὸ πρόσθε χρή παριέν' ἐς τὴν πύκνα

ΑΛ οἴμοι κακοδαιμων, ὥς ἀπόλωλ' ὁ γὰρ γέρων
 οἶκοι μὲν ἀνδρῶν ἐσσι δεξιώτατος,
 ὅταν δ' ἐπὶ ταυτησὶ καθῆται τῆς πέτρας,
 κέχηνεν ὥσπερ ἐμποδίζων ἰσχάδας

ΧΘ. νῦν δὴ σε πάντα δεῖ κάλων ἐξιέναι σεαυτοῦ,
 καὶ λῆμα θούριον φορεῖν καὶ λόγους ἀφύκτους,
 ὅτοισι τόνδ' ὑπερβαλεῖ ποικίλος γὰρ ἀνήρ

^a An allusion to Hyperbolus 1315, C 1065

^b *πάρις ἐς τὸ πρόσθε* was the formula of the Crier to summon citizens within the space purified for the sitting

^c The meaning is differently explained, but remains uncertain: striding figs, playing at bob-fig, or treading figs into cases

^d *Demus now takes his seat as the audience in the mimio Pnyx, and the orators take their places*

THE KNIGHTS, 735-758

With many another honest gentleman,
But Paphlagon won't let us You yourself,
Excuse me sir, are like the boys with lovers.
The honest gentlemen you won't accept,
Yet give yourself to lantern-selling chaps,^a
To sinew-stitchers, cobblers, aye and tanners.
Because I am good to Demus

GRAPH

Tell me how.

SB

PAPH 'Twas I shipped in before the general there
And sailed to Pylus, and brought back the
Spartans

22

And I walked round, and from the workshop
stole

PAPH

A mess of pottage, cooked by someone else
Come, make a full Assembly out of hand,
O Dæmus, do , then find which loves you best,
And so decide, and give that man your love

89

O Demus, do Not in the Pnyx however

DEMUS

Aye, in the Pnyx, not elsewhere will I sit
So forward all, move forward to the Pnyx ^b

88

O luckless me, I'm ruined ! The old fellow
Is, when at home, the brightest man alive ,
But once he sits upon his rock, he moons
With open mouth, as one who gapes for figs .

CHOR.^d Now loosen every hawser,^e

now speed your bark along,

And mind your soul is eager,

and mind your words are strong,

No subterfuge admitting ,

the man has many a trick

* More accurately, loosen the ropes that hold up or reef the sail, a long rope is still used to loop up the corner of the sail in the Levant

ARISTOPHANES

καὶ τῶν ἀμηχάνων πόρους εὐμήχανος πορίζειν.
πρὸς ταυτὴν ὅπως ἔξει πολὺς καὶ λαμπρὸς ἐς τὸν
ἄνδρα

ἀλλὰ φυλάττου, καὶ πρὶν ἐκείνον προσκείσθαι σοι,
πρότερον σὺ
τοὺς δελφίνας μετεωρίζου καὶ τὴν ἄκατον παρα-
βάλλου

ΠΑ τῇ μὲν δεσποίνῃ Ἀθηναίῃ, τῇ τῆς πόλεως μεδεούσῃ,
εὐχομαι, εἰ μὲν περὶ τὸν δῆμον τὸν Ἀθηναίων
γεγένημαι

βέλτιστος ἀνὴρ μετὰ Λυσικλέα καὶ Κύνναν καὶ
Σαλαβακχῶ,

ὥσπερ νυνὶ μηδὲν δράσας δειπνεῖν ἐν τῷ Πρυτανείῳ·
εἰ δέ σε μισῶ καὶ μὴ περὶ σοῦ μάχομαι μόνος
ἀντιβεβηκώς,

ἀπολοίμην καὶ διαπρισθεῖην κατατμηθεῖην τε
λέπαδνα

ΑΛ καὶ γὰρ, ὦ Δῆμ', εἰ μὴ σε φιλῶ καὶ μὴ στέργω,
κατατμηθεῖς

ἐφοίμην ἐν περικομματίοις καὶ μὴ τούτοις
πέποιθας,

ἐπὶ ταυτησὶ κατακνησθεῖην ἐν μυττωτῷ μετὰ τυροῦ,
καὶ τῇ κρεάγρῃ τῶν ὀρχιπέδων ἐλκοίμην ἐς
Κεραμεικόν

ΠΑ. καὶ πῶς ἂν ἐμοῦ μᾶλλον σε φιλῶν, ὦ Δῆμε, γένοιτο
πολίτης,

ὅς πρῶτα μὲν, ἥνικ' ἐβούλευόν σοι, χρήματα πλεῖστ'
ἀπέδειξα

° Masses of lead or iron in the shape of fish, hung from the yards and dropped upon the enemy ship Thuc vii 41 2

° See note on 132 Instead of "the best since Pericles and Themistocles," he names a demagogue and two courtesans.

THE KNIGHTS, 759-774

From hopeless things, in hopeless times,
a hopeful course to pick.

Upon him with a whirlwind's force,
impetuous, fresh and quick
But keep on his movements a watch, and be sure
that before he can deal you a blow,
You hoist to the mast your dolphins,^a and cast
your vessel alongside the foe.

PAPH. To the Lady who over the city presides,
to our mistress Athene, I pray
If beyond all the rest I am stoutest and best,
in the service of Demus to-day,
Except Salabaccho, and Cynna the bold,
and Lysicles^b—then in the Hall
May I dine as of late at the cost of the State
for doing just nothing at all.
But O if I hate you, nor stride to the van
to protect you from woes and mishaps,
Then slay me, and flay me, and saw me to bits,
to be cut into martingale straps^c

s s. And I, if I love you not, Demus, am game
to be slaughtered by chopping and mincing,
And boiled in a sausage-meat pie, and if THAT
is, you think, not entirely convincing,
Let me here, if you please, with a morsel of cheese,
upon this to a salad be grated,
Or to far Cerameicus be dragged through the streets
with my flesh-hook, and there be cremated.

PAPH. O Demus, how can there be ever a man
who loves you as dearly as I?
When on *me* you relied your finances to guide,
your Treasury never was dry,

^c The breast-bands fastening the yoke

ARISTOPHANES

- ἐν τῷ κοινῷ, τοὺς μὲν στρεβλῶν, τοὺς δ' ἄγχων,
 τοὺς δὲ μεταιτῶν,
 οὐ φροντίζων τῶν ἰδιωτῶν οὐδενός, εἰ σοὶ χαριοίμην
 ΑΛ τοῦτο μὲν, ὦ Δῆμ', οὐδὲν σεμνόν· καὶ γὰρ τοῦτ' ὅ
 σε δράσω
 ἄρπάζων γὰρ τοὺς ἄρτους σοὶ τοὺς ἀλλοτρίους
 παραθήσω
 ὥς δ' οὐχὶ φιλεῖ σ' οὐδ' ἔστ' εὖνους, τοῦτ' αὐτό σε
 πρῶτα διδάξω,
 ἀλλ' ἢ διὰ τοῦτ' αὖθ' ὅτιή σου τῆς ἀνθρακιᾶς
 ἀπολαύει 7i
 σέ γάρ, ὅς Μηδοῖσι διεξιφίσω περὶ τῆς χώρας
 Μαραθῶνι,
 καὶ νικῆσας ἡμῖν μεγάλως ἐγγλωττοτυπεῖν παρ-
 ἔδωκας,
 ἐπὶ ταῖσι πέτραις οὐ φροντίζει σκληρῶς σε καθ-
 ἡμενον οὕτως,
 οὐχ ὥσπερ ἐγὼ ραψάμενός σοι τουτὶ φέρω ἀλλ'
 ἐπαναίρου,
 κἄτα καθίζου μαλακῶς, ἵνα μὴ τρίβῃς τὴν ἐν
 Σαλαμῖνι 7
 ΔΗΜΟΣ ἄνθρωπε, τίς εἶ, μῶν ἔγγονος εἶ τῶν Ἀρμο-
 δίου τίς ἐκείνων,
 τοῦτό γέ τοί σου τοῦργον ἀληθῶς γενναῖον καὶ
 φιλόδημον
 ΠΑ ὥς ἀπὸ μικρῶν εὖνους αὐτῷ θωπευματίων γεγέ-
 νησαι
 ΑΛ καὶ σὺ γὰρ αὐτὸν πολὺ μικροτέροις τούτων δελεά-
 σμασιν εἶλες

^a Literally, "to mint phrases about"

^b The Pnyx

^c This passage satirizes the doles and indulgences by which Cleon courted favour

ARISTOPHANES

- ΠΑ καὶ μὴν εἴ ποῦ τις ἀνὴρ ἐφάνη τῷ δήμῳ μᾶλλον
ἀμύνων
ἢ μᾶλλον ἐμοῦ σε φιλῶν, ἐθέλω περὶ τῆς κεφαλῆς
περιδόσθαι
- ΑΛ. καὶ πῶς σὺ φιλεῖς, ὅς τοῦτον ὀρών οἰκοῦντ' ἐν ταῖς
πιθάκναισι
καὶ γυπαρίοις καὶ πυργιδίοις ἔτος ὄγδοον οὐκ
ἐλεαίρεις,
ἀλλὰ καθεύξας αὐτὸν βλίττεις Ἀρχεπολέμου δὲ
φέροντος
τὴν εἰρήνην ἐξεσκέδασας, τὰς πρεσβείας τ' ἀπ-
ελαύνεις
ἐκ τῆς πόλεως ῥαθαπυγίζων, αἱ τὰς σπονδὰς προ-
καλοῦνται
- ΠΑ ἵνα γ' Ἑλλήνων ἄρξῃ πάντων ἔστι γὰρ ἐν τοῖς
λογίοισιν
ὥς τοῦτον δεῖ ποτ' ἐν Ἀρκαδίᾳ πεντωβόλου
ἡλιάσασθαι,
ἣν ἀναμείνῃ πάντως δ' αὐτὸν θρέψω γὰρ καὶ
θεραπεύσω,
ἐξευρίσκων εὖ καὶ μιανῶς ὁπόθεν τὸ τριώβολον ἔξει
- ΑΛ οὐχ ἵνα γ' ἄρχῃ μὰ Δί' Ἀρκαδίας προνοούμενος,
ἀλλ' ἵνα μᾶλλον
σὺ μὲν ἀρπάξης καὶ δωροδοκῇς παρὰ τῶν πόλεων·
ὁ δὲ δῆμος

^a The war began in 431 B.C., according to our historians, but the Athenian ideas as to the date were vague. See *A* 266, 890, *P* 990.

^b An allusion to the crowding of refugees into Athens in the Peloponnesian War, *Thuc.* II 52.

^c See 327. Spartan proposals for peace were rejected, when the Spartan troops were first shut up in Sphacteria, *Thuc.* IV. 21-22. We know nothing of A in this debate, but his name makes a pun, "Delawarr offers peace."

ARISTOPHANES

ὑπὸ τοῦ πολέμου καὶ τῆς ὀμίχλης ἃ πανουργεῖς μὴ
 καθορᾷ σου,
 ἀλλ' ὑπ' ἀνάγκης ἅμα καὶ χρείας καὶ μισθοῦ πρόσ
 σε κεχήνη
 εἰ δέ ποτ' εἰς ἀγρὸν οὗτος ἀπελθὼν εἰρηναῖος
 διατρίψῃ,
 καὶ χίδρα φαγὼν ἀναθαρρήσῃ καὶ στεμφύλῳ εἰς
 λόγον ἔλθῃ,
 γινώσεται οἷων ἀγαθῶν αὐτὸν τῇ μισθοφορᾷ
 παρεκόπτου,
 εἰθ' ἥξει σοι δριμύς ἄγροικος, κατὰ σοῦ τὴν ψῆφον
 ἰχνεύων
 ἃ σὺ γινώσκων τόνδ' ἐξαπατᾷς, καὶ ὄνειροπολεῖς
 περὶ σαυτοῦ

- ΠΑ οὐκ οὖν δεινὸν ταυτί σε λέγειν δῆτ' ἔστ' ἐμὲ καὶ
 διαβάλλειν
 πρὸς Ἀθηναίους καὶ τὸν δῆμον, πεποιηκότα πλείονα
 χρηστὰ
 νῆ τὴν Δήμητρα Θεμιστοκλέους πολλῶ περὶ τὴν
 πόλιν ἥδη,
 ΑΛ ὦ πόλις Ἄργους, κλύεθ' οἷα λέγει σὺ Θεμιστο-
 κλεῖ ἀντιφερίζεις,
 ὃς ἐποίησεν τὴν πόλιν ἡμῶν μεστήν, εὐρὼν ἐπιχειλῇ,
 καὶ πρὸς τούτοις ἀριστώσῃ τὸν Πειραιᾶ προσέμαξεν,

^a This is just what Thucydides says, v 16

^b The Greek means "countryman," but R thinks ἀγρευτής should be read

^c Themistocles caused the Peiraeus to be founded, the walls of harbour and city to be built, and the fleet to be made great. No doubt the Long Walls were part of the plan, and T is given credit for them in 815

^d This phrase is from Euripides' *Telephus*, and κλύεθ' οἷα λέγει from *Medea* 168

ARISTOPHANES

ἀφελών τ' οὐδὲν τῶν ἀρχαίων ἰχθύς καινοὺς παρ-
έθηκε

σὺ δ' Ἀθηναίους ἐζήτησας μικροπολίτας ἀποφῆναι
διατειχίζων καὶ χρησμοφδῶν, ὃ Θεμιστοκλεῖ ἀντι-
φερίζων

κακείνος μὲν φεύγει τὴν γῆν, σὺ δ' Ἀχιλλείων
ἀπομάττει

ΠΑ. οὐκ οὖν ταυτὶ δεινὸν ἀκούειν, ὦ Δῆμ', ἐστὶν μ' ὑπὸ
τούτου,

ὅτι σὺ σε φιλῶ,

ΔΗΜΟΣ παῦ παῦ, οὗτος, καὶ μὴ σκέρβολλε
πονηρά

πολλοῦ δὲ πολὺν με χρόνον καὶ νῦν ἐλελήθεις
ἐγκρυφιάζων

ΑΛ. μιαιώματος, ὦ Δημακίδιον, καὶ πλείστα πανοῦργα
δεδρακώς,

ὅπότεν χασμᾷ, καὶ τοὺς καυλοὺς

τῶν εὐθυνῶν ἐκκαυλίζων

καταβροχθίζει, καμφοῖν χειροῖν

μυστιλᾶται τῶν δημοσίων

ΠΑ. οὐ χαιρήσεις, ἀλλὰ σε κλέπτονθ'

αἰρήσω ἡ γὰρ τρεῖς μυριάδας

ΑΛ. τί θαλαττοκοπεῖς καὶ πλατυγίζεις,

μιαρώματος ὧν περὶ τὸν δῆμον

τὸν Ἀθηναίων, καὶ σ' ἐπιδείξω

νῆ τὴν Δήμητρ', ἢ μὴ ζώην,

^a Some unknown building project of Cleon's See *W* 41.

THE KNIGHTS, 816-833

Who secured her the old, while providing untold
and novel assortments of fish ;

Whilst you, with your walls of partition forsooth,^a
and the oracle-chants which you hatch,

Would dwarf and belittle the city again,
who yourself with Themistocles match !

And *he* was an exile, but *you* upon crumbs
Achilléan^d your fingers are cleaning.

PAPH Now is it not monstrous that I must endure
accusations so coarse and unmeaning,

And all for the love that I bear you?

[illegible]

s s. He's the vilest of miscreants, Demus, and works
more mischief than any, I vow

While you're gaping about, he is picking from out
Of the juiciest audit the juiciest sprout,
And devours it with zest, while deep in the chest
Of the public exchequer both hands are addressed
To lading out cash for himself, I protest

PAPH All this you'll deplore when it comes to the fore

That of drachmas you stole thirty thousand or more
Why make such a dash with your oar-blades, and
thrash

The waves into foam with your impotent splash?
'Tis but fury and sound, and you'll shortly be
found

The worst of the toadies who Demus surround
And proof I will give, or I ask not to live,

^b Bread made from the finest barley, "the peerless Achilles" of barley, such as was served at the Prytaneum

* *ἄρτος ἐγκρυφίας* was bread baked in the ashes, perhaps of an inferior kind.

ARISTOPHANES

δωροδοκήσαντ' ἐκ Μιτυλήνης
πλεῖν ἢ μνᾶς τετταράκοντα

- ΧΟ. ὦ πᾶσιν ἀνθρώποις φανείς μέγιστον ὠφέλημα, [ο
ζηλῶ σε τῆς εὐγλωττίας εἰ γὰρ ὦδ' ἐποίσεις,
μέγιστος Ἑλλήνων ἔσει, καὶ μόνος καθέξεις
τὰν τῇ πόλει, τῶν ξυμμάχων τ' ἄρξεις ἔχων τρίαينαν,
ἢ πολλὰ χρήματ' ἐργάσει σείων τε καὶ ταράττων
καὶ μὴ μεθῆς τὸν ἄνδρ', ἐπειδὴ σοι λαβὴν δέδωκεν
κατεργάσει γὰρ ῥαδίως, πλευρὰς ἔχων τοιαύτας .ι
- ΠΑ οὐκ, ὦ γαθοί, ταῦτ' ἐστὶ πω ταύτη μὰ τὸν Ποσειδῶ
ἐμοὶ γάρ ἐστ' εἰργασμένον τοιοῦτον ἔργον ὥστε
ἀπαξάπαντας τοὺς ἐμοὺς ἐχθροὺς ἐπιστομίζειν,
ἕως ἂν ἢ τῶν ἀσπίδων τῶν ἐκ Πύλου τι λοιπόν
- ΑΛ ἐπίσχες ἐν ταῖς ἀσπίσιν λαβὴν γὰρ ἐνδεδώκας
οὐ γάρ σ' ἐχρῆν, εἵπερ φιλεῖς τὸν δῆμον, ἐκ προνοίας
ταύτας εἰδὼν αὐτοῖσι τοῖς πόρπαξιν ἀνατεθῆναι
ἀλλ' ἐστὶ τοῦτ', ὦ Δῆμε, μηχανήμ', ἵν', ἣν σὺ βούλῃ
τὸν ἄνδρα κολάσαι τουτονί, σοὶ τοῦτο μὴ γγένηται

▪ Allusion unknown After the M. revolt of 428, Cleon carried a motion to kill all the male population, afterwards partly rescinded Thuc iii 50

ᵇ A metaphor from wrestling

• The shields of the Spartan prisoners from Sphacteria were hung up in the Painted Colonnade

THE KNIGHTS, 834-851

That a bribe by the Mitylenaeans was sent,^a
 Forty minas and more, to your pockets it went
 O sent to all the nation

CHOR

a blessing and a boon !

O wondrous flow of language !
 Fight thus, and you'll be soon
 The greatest man in Hellas,
 and all the State command,
 And rule our faithful true allies,
 a trident in your hand,
 Wherewith you'll gather stores of wealth,
 by shaking all the land
 And if he lend you once a hold,
 then never let him go,
 With ribs like these you ought with ease
 to subjugate the foe

PAPH

O matters have not come to that,
 my very worthy friends !
 I've done a deed, a noble deed,
 a deed which so transcends
 All other deeds, that all my foes
 of speech are quite bereft,
 While any shred of any shield,
 from Pylus brought, is left

S.S.

Halt at those Pylian shields of yours !
 a lovely hold you're lending ^b
 For if you really Demus love,
 what meant you by suspending
 Those shields with all their handles on,
 for action ready strapped ? ^c
 O Demus, there's a dark design
 within those handles wrapped,
 And if to punish him you seek,
 those shields will bar the way.

ARISTOPHANES

ὄρῃς γὰρ αὐτῷ στίφος οἶόν ἐστι βυρσοπωλῶν
 νεανιῶν τούτους δὲ περιοικοῦσι μελιτοπῶλαι
 καὶ τυροπῶλαι τοῦτο δ' εἰς ἓν ἐστι συγκεκυφός
 ὥστ' εἰ σὺ βριμήσαιο καὶ βλέψειας ὀστρακίνδα, ε
 νύκτωρ κατασπάσαντες ἂν τὰς ἀσπίδας θέοντες
 τὰς εἰσβολὰς τῶν ἀλφίτων ἂν καταλάβοιεν ἡμῶν.
 ΔΗΜΟΣ οἷμοι τάλας ἔχουσι γὰρ πόρπακας, ᾧ πόνηρε,
 ὅσον με παρεκόπτου χρόνον τοιαῦτα κρουσιδημῶν
 ΠΑ ᾧ δαιμόνιε, μὴ τοῦ λέγοντος ἴσθι, μηδ' οἰθήῃς ε
 ἐμοῦ ποθ' εὐρήσειν φίλον βελτίον' ὅστις εἰς ὧν
 ἔπαυσα τοὺς ξυνωμότας, καί μ' οὐ λέληθεν οὐδὲν
 ἐν τῇ πόλει ξυνιστάμενον, ἀλλ' εὐθέως κέκραγα
 ΑΛ. ὅπερ γὰρ οἱ τὰς ἐγγέλεις θηρώμενοι πέπονθας
 ὅταν μὲν ἡ λίμνη καταστῇ, λαμβάνουσιν οὐδέν ε
 ἔαν δ' ἄνω τε καὶ κάτω τὸν βόρβορον κυκῶσιν,
 αἰροῦσι καὶ σὺ λαμβάνεις, ἦν τὴν πόλιν ταραττής ,
 ἐν δ' εἰπέ μοι τοσουτονί σκύτη τοσαῦτα πωλῶν,

^a An allusion to the practice of "ostracizing" or banishing a too powerful citizen, in which the voting was carried out by inscribing the name on a potsherd. Aristophanes, however, by way of jest calls it *ὀστρακίνδα*, a game.

^b *εἰσβολαί* would naturally refer to such "passes" as those between Boeotia and Attica. Here, however, "no very definite locality is indicated, but the general meaning would point to the gates through which the imported barley would enter Athens from the Peiraeus." R.

ARISTOPHANES

ἔδωκας ἤδη τουτῶι κάττυμα παρὰ σεαυτοῦ
ταῖς ἐμβάσιν, φάσκων φιλεῖν,

ΔΗΜΟΣ οὐ δῆτα μὰ τὸν Ἀπόλλω

ΑΛ ἔγνωκας οὖν δῆτ' αὐτὸν οἴός ἐστιν, ἀλλ' ἐγὼ σοι
ζεῦγος πριάμενος ἐμβάδων τουτὶ φορεῖν δίδωμι

ΔΗΜΟΣ κρίνω σ' ὅσων ἐγῶδα περὶ τὸν δῆμον ἄνδρ' ἄριστοι
εὐνούστατόν τε τῇ πόλει καὶ τοῖσι δακτύλοισιν

ΠΑ οὐ δεινὸν οὖν δῆτ' ἐμβάδας τοσουτονὶ δύνασθαι,
ἐμοῦ δὲ μὴ μνείαν ἔχειν ὅσων πέπονθας, ὅστις
ἔπαυσα τοὺς βινουμένους, τὸν Γρύττον ἐξαλείψας.

ΑΛ οὐκ οὖν σε δῆτα ταῦτα δεινὸν ἐστὶ πρωκτοτηρεῖν,
παῦσαι τε τοὺς βινουμένους, κοῦκ ἔσθ' ὅπως ἐκείνους
οὐχὶ φθονῶν ἔπαυσας, ἵνα μὴ ῥήτορες γένωντο
τονδὶ δ' ὀρώων ἄνευ χιτῶνος ὄντα τηλικούτον,
οὐπώποτ' ἀμφιμασχάλου τὸν Δῆμον ἠξίωσας,
χειμῶνος ὄντος ἀλλ' ἐγὼ σοι τουτονὶ δίδωμι

ΔΗΜΟΣ τοιουτονὶ Θेमιστοκλῆς οὐπώποτ' ἐπενόησεν.
καίτοι σοφὸν κάκεῖν ὁ Πειραιεύς· ἔμοιγε μέντοι

^a Unknown, but said by the Scholast to be notorious for immorality. Conviction under a γραφή ἐταιρήσεως entailed loss of citizenship, and hence made it unlawful for the man to speak in the assembly.

^b He wore the τρίβων or doubled χλαῖνα, like the poorer people.

^c The Lenæan festival came in winter.

^d The χιτῶν with one arm-hole (ἑτερομάσχαλος) was used by hand-workers, that with two arm-holes was the mark of a free man (Pollux, vii 47).

ARISTOPHANES

οὐ μείζον εἶναι φαίνεται' ἐξεύρημα τοῦ χιτῶνος.

ΠΑ οἷμοι τάλας, υἱοὺς πιθηκισμοῖς με περιελαύνεις.

ΑΛ οὐκ, ἀλλ' ὅπερ πίνων ἀνὴρ πέπονθ', ὅταν χεσεῖη,
τοῖσιν τρόποις τοῖς σοῖσιν ὥσπερ βλαυτίοισι χρώμαι

ΠΑ ἀλλ' οὐχ ὑπερβαλεῖ με θωπείαις ἐγὼ γὰρ αὐτὸν
προσαμφιῶ τοδί σὺ δ' οἴμωζ', ὦ πόνηρ'

ΔΗΜΟΣ ἱαιβοῖ.

οὐκ ἐς κόρακας ἀποφθερεῖ, βύρσης κάκιστον ὄζων,

ΑΛ καὶ τοῦτό γ' ἐπίτηδές σε περιήμπισχ', ἵνα σ'
ἀποπνίξῃ

καὶ πρότερον ἐπεβούλευσέ σοι. τὸν καυλὸν οἶσθ'
ἐκεῖνον

τοῦ σιλφίου τὸν ἄξιον γενόμενον;

ΔΗΜΟΣ οἶδα μέντοι.

ΑΛ ἐπίτηδες οὗτος αὐτὸν ἔσπευδ' ἄξιον γενέσθαι,
ἵν' ἐσθίουτ' ὠνούμενοι, κᾶπειτ' ἐν Ἡλιαίᾳ
βδέοντες ἀλλήλους ἀποκτείνειαν οἱ δικασταί

ΔΗΜΟΣ νῆ τὸν Ποσειδῶ καὶ πρὸς ἐμέ τοῦτ' εἶπ' ἀνὴρ
Κόπρειος

ΑΛ οὐ γὰρ τόθ' ὑμεῖς βδεόμενοι δήπου 'γένεσθε πυρροί,

ΔΗΜΟΣ καὶ νῆ Δεῖ' ἦν γε τοῦτο Πυρράνδρου τὸ μηχάνημα.

ΠΑ οἷοίσι μ', ὦ πανοῦργε, βωμολοχεύμασιν ταραττεῖς—

* There was an Attic deme Κόπρος, adj Κόπρειος βδέοντες, "breaking wind" πυρροί, as τὸν πρωκτὸν The name Pyrrhander echoes this Who he was, is unknown, some think Cleon is meant, and that his actor was decked up as a slave with red hair

THE KNIGHTS, 886-902

That on the whole, between the two,
I like the tunic best.

PAPH. (To S S) Pah ! would you circumvent me thus,
with such an apish jest ?

S S Nay as one guest, at supper-time,
will take another's shoes,
When dire occasion calls him out,
so I your methods use.

PAPH Fawn on you won't outdo me there
I'll wrap him round about
With this of mine Now go and whine, you rascal
Pheugh ! get out !

DEMUS
(To P's wrapper) Go to the crows, you brute, with that
disgusting smell of leather

S S. He did it for the purpose, Sir ,
to choke you altogether.
He tried to do it once before .
don't you remember when
A stalk of sulphur sold so cheap ?

DEMUS Remember ? yes what then ?

S S. Why that was his contrivance too
he managed there should be a
Supply for all to buy and eat ,
and in the Helhaea
The dicasts one and all were seized
with violent diarrhoea.

DEMUS O ay, a Coprolitish ^a man
described the sad affair.

S S. And worse and worse and worse you grew,
till yellow-tailed you were.

DEMUS It must have been Pyrrhander's trick,
the fool with yellow hair.

PAPH (To S S) With what tomfooleries, you rogue,
you harass and torment me.

ARISTOPHANES

- ΑΛ. ἡ γὰρ θεός μ' ἐκέλευσε νικῆσαι σ' ἀλαζονείαις.
 ΠΑ. ἀλλ' οὐχὶ νικήσεις ἐγὼ γάρ φημί σοι παρέξειν,
 ὦ Δῆμε, μηδέν δρῶντι μισθοῦ τρύβλιον ροφήσαι
 ΑΛ. ἐγὼ δὲ κυλίχνιον γέ σοι καὶ φάρμακον δίδωμι
 τὰν τοῖσιν ἀντικνημίοις ἐλκῦδρια περιαλείφειν
 ΠΑ. ἐγὼ δὲ τὰς πολιὰς γέ σοὺ κλέγων νέον ποιήσω
 ΑΛ. ἰδοῦ, δέχου κέρκον λαγῶ τῷ φθαλμιδίῳ περιψῆν
 ΠΑ. ἀπομυξάμενος ὦ Δῆμέ μου πρὸς τὴν κεφαλὴν ἀποψῶ
 ΑΛ. ἐμοῦ μὲν οὖν, ἐμοῦ μὲν οὖν
 ΠΑ. ἐγὼ σε ποιήσω τριηρ-
 αρχεῖν, ἀναλίσκοντα τῶν
 σαντοῦ, παλαιὰν ναῦν ἔχοντ',
 εἰς ἣν ἀναλῶν οὐκ ἐφέ-
 ξεις οὐδὲ ναυπηγούμενος·
 διαμηχανήσομαί θ' ὅπως
 ἂν ἰστίον σαπρὸν λάβῃς
 ΧΘ. ἀνὴρ παφλάζει, παῦε παῦ',
 ὑπερζέων ὑφελκτέον
 τῶν δαδίων, ἀπαρυστέον
 τε τῶν ἀπειλῶν ταυτηί
 ΠΑ. δώσεις ἐμοὶ καλὴν δίκην,
 ἱπούμενος ταῖς εἰσφοραῖς
 ἐγὼ γὰρ εἰς τοὺς πλουσίους
 σπεύσω σ' ὅπως ἂν ἐγγραφῇς.

* The "pay-soup" refers to the dicastic triobol (*cf* 50) which he is to get for doing nothing

^b The diminutives imply "Here is a nice little pot of medicine to cure your poor sores"

* The state provided the hulk, the trierarch had to fit it out for sea

^d ταυτηί "with this ladle," holding one out

* The εἰσφορά was a levy on property, the first class being assessed for the levy at twelve times a year's income, the second at ten times, the third at seven times

THE KNIGHTS, 903-928

SS Yes, 'tis with humbug I'm to win;
for that the Goddess sent me
PAPH You shall not win! O Demus dear,
be idle all the day,
And I'll provide you free, to swill,
a foaming bowl of—pay.^a
SS And I'll this gallipot provide,
and healing cream within it;^b
Whereby the sores upon your shins
you'll doctor in a minute
PAPH I'll pick these grey hairs neatly out,
and make you young and fair
SS See here, thus hare-scut take to wipe
your darling eyes with care
PAPH Vouchsafe to blow your nose, and clean
your fingers on my hair.
SS No, no, on mine, on mine, on mine!
PAPH A trierarch's office you shall fill,^c
And by my influence I'll prevail
That you shall get, to test your skill,
A battered hull with tattered sail
Your outlay and your building too
On such a ship will never end,
No end of work you'll have to do,
No end of cash you'll have to spend
CHOR O see how foamy-full he gets
Good Heavens, he's boiling over, stay!
Some sticks beneath him draw away,
Bale out a ladleful of threats.^d
PAPH. Rare punishment for this you'll taste,
I'll make the taxes^e weigh you down;
Amongst the wealthiest of the town
I'll manage that your name is placed

ARISTOPHANES

- ΑΔ.** ἐγὼ δ' ἀπειλήσω μὲν οὐ-
 δέν, εὐχομαι δέ σοι ταδί
 τὸ μὲν τάγηνον τευθίδων
 ἐφεστάναι σίζον, σὲ δέ 930
 γνώμην ἐρεῖν μέλλοντα περὶ
 Μιλησίων καὶ κερδανεῖν
 τάλαντον, ἣν κατεργάσῃ,
 σπεύδειν ὅπως τῶν τευθίδων
 ἐμπλήμενος φθαίης ἔτ' εἰς 935
 ἐκκλησίαν ἐλθὼν ἔπει-
 τα πρὶν φαγεῖν, ἀνὴρ μεθή-
 κοι, καὶ σὺ τὸ τάλαντον λαβεῖν
 βουλόμενος ἐ-
 σθίων ἐπαποπνιγείης 940
- ΧΘ** εὖ γε νῆ τὸν Δία καὶ τὸν Ἀπόλλω καὶ τὴν
 Δήμητρα
- ΔΗΜΟΣ** κάμοι δοκεῖ καὶ τᾶλλα γ' εἶναι καταφανῶς
 ἀγαθὸς πολίτης, οἷος οὐδεὶς πω χρόνου
 ἀνὴρ γεγένηται τοῖσι πολλοῖς τοῦβολου 945
 σὺ δ', ὦ Παφλαγών, φάσκων φιλεῖν μ' ἐσκο-
 ρόδισας
 καὶ νῦν ἀπόδος τὸν δακτύλιον, ὥς οὐκ ἔτι
 ἐμοὶ ταμιεύσεις.
- ΠΑ** ἔχε τοσοῦτον δ' ἴσθ' ὅτι,
 εἰ μὴ μ' ἐάσεις ἐπιτροπεύειν, ἕτερος αὖ
 ἐμοῦ πανουργότερός τις ἀναφανήσεται 950
- ΔΗΜΟΣ** οὐκ ἔσθ' ὅπως ὁ δακτύλιός ἐσθ' οὕτοσιν
 οὐμός το γοῦν σημεῖον ἕτερον φαίνεται,
 ἀλλ' ἢ οὐ καθορῶ,

THE KNIGHTS, 927-953

89. I will not use a single threat ;
 I only most devoutly wish
 That on your brazier may be set
 A hissing pan of cuttle-fish ,
 And you the Assembly must address
 About Miletus,—'tis a job
 Which, if it meets entire success,
 Will put a talent in your fob,—^a
 And O that ere your feast begin,
The Assembly waits your friend may cry,
 And you, afire the fee to win
 And very loth to lose the fry,
 May strive in greedy haste to swallow
 The cuttles and be CHOKED thereby
- CHOR Good ! Good ! by Zeus, Demeter, and Apollo ^b
- DEMUS Aye, and in all respects he seems to me
 A worthy citizen When lived a man
 So good to the Many (the Many for a penny) ?
 You, Paphlagon, pretending that you loved
 me,
 Primed me with garlic Give me back my
 ring ,
 You shall no more be steward
- PAPH Take the ring ,
 And be you sure, if I'm no more your guardian,
 You'll get, instead, a greater rogue than I
- DEMUS Bless me, this can't be mine, this signet-ring
 It's not the same device, it seems to me ,
 Or can't I see ?

^a The tribute of Miletus was raised in 424 B.C. from five talents to ten, Cleon may have been bribed to oppose this

^b This line is in prose, it is the solemn formula used in the heliastic oath (Pollux, viii 122, so Demosth *Callipp* p 1238)

ARISTOPHANES

- ΑΛ. φέρ' ἴδω, τί σοι σημείον ἦν;
ΔΗΜΟΣ δημοῦ βοείου θρίον ἐξωπτημένον.
ΑΛ οὐ τοῦτ' ἔνεστιν
ΔΗΜΟΣ οὐ τὸ θρίον, ἀλλὰ τί, 955
ΑΛ λάρος κεχηνῶς ἐπὶ πέτρας δημηγορῶν
ΔΗΜΟΣ αἰβοῖ τάλας
ΑΛ τί ἔστιν,
ΔΗΜΟΣ ἀπόφερ' ἐκποδῶν.
οὐ τὸν ἐμὸν εἶχεν, ἀλλὰ τὸν Κλεωνύμου
παρ' ἐμοῦ δὲ τουτονὶ λαβὼν ταμίευσέ μοι
ΠΑ μὴ δῆτά πῶ γ', ὦ δέσποτ', ἀντιβολῶ σ' ἐγώ, 960
πρὶν ἂν γε τῶν χρησμῶν ἀκούσης τῶν ἐμῶν
ΑΛ καὶ τῶν ἐμῶν νυν
ΠΑ ἀλλ' ἐὰν τούτῳ πίθῃ,
μολγὸν γενέσθαι δεῖ σε
ΑΛ καὶν γε τουτῶι,
ψωλὸν γενέσθαι δεῖ σε μέχρι τοῦ μυρρίνου
ΠΑ ἀλλ' οἷ γ' ἐμοὶ λέγουσιν ὥς ἄρξαι σε δεῖ 965
χώρας ἀπάσης ἐστεφανωμένον ῥόδοις
ΑΛ οὐμοὶ δέ γ' αὖ λέγουσιν ὥς ἀλουργίδα
ἔχων κατὰπαστον καὶ στεφάνην ἐφ' ἄρματος
χρυσοῦ διώξεις Σμικύθην καὶ κύριον
ΠΑ καὶ μὴν ἔνεγκ' αὐτοὺς ἰών, ἵν' οὔτοσὶ 970
αὐτῶν ἀκούσῃ
ΑΛ πάνν γε καὶ σὺ νυν φέρε.

* A play on δῆμος, "people," and δημός, "fat"

* The βῆμα or speaker's platform

* A noted glutton, cf 1290-9, and see Index

* μολγός, "a black-jack," the slang equivalent of ἀσκάς, "a wineskin" An oracle had promised that Athens should always keep above water like a skin bottle (Plutarch, *Theseus*, 24)

* As a banqueter.

THE KNIGHTS, 953-971

- ss.** What's the device on yours ?
DEMUS A leaf of beef-fat stuffing, roasted well ^a
ss No, that's not here
DEMUS What then ?
ss A cormorant
 With open mouth haranguing on a rock. ^b
DEMUS Pheugh !
ss. What's the matter ?
DEMUS Throw the thing away
 He's got Cleonymus's ^c ring, not mine
 Take this from me, and you be steward now
PAPH O not yet, master, I beseech, not yet ;
 Wait till you've heard my oracles, I pray.
ss And mine as well
PAPH And if to *his* you listen,
 You'll be a liquor-skin. ^d
ss And if to *his*,
 You'll find yourself severely circumcised
PAPH Nay mine foretell that over all the land
 Thyself shalt rule, with roses garlanded ^e
ss And mine that crowned, in spangled purple
 robe,
 Thou in thy golden chariot shalt pursue
 And sue the lady Smicythe and her lord ^f
PAPH Well, go and fetch them hither, so that *he*
 May hear them
ss Certainly, and you fetch yours

^a A surprise, playing upon the double meaning of *διώκω*
 Demus shall go hunting in oriental state, but his sport, to
 suit Athenian taste, shall be to "pursue," that is to
 "prosecute," a certain effeminate citizen (*τὸν Σμικυθῆν*
«ωμωδεῖ ὡς κίμαιδον» κύριον δὲ λέγει τὸν ἄνδρα Schol.)

ARISTOPHANES

ΠΑ ἰδοῦ.

ΑΛ. ἰδού νῆ τὸν Δί' οὐδέν κωλύει.

ΧΟ. ἥδιστον φάος ἡμέρας
ἔσται τοῖσι παροῦσι πᾶ-
σιν καὶ τοῖς ἀφικνουμένοις,
ἦν Κλέων ἀπόληται
καίτοι πρεσβυτέρων τινῶν
οἷων ἀργαλεωτάτων
ἐν τῷ Δείγματι τῶν δικῶν
ἤκουσ' ἀντιλεγόντων,
ὥς εἰ μὴ 'γένεθ' οὗτος ἐν
τῇ πόλει μέγας, οὐκ ἂν ἦ-
στην σκευὴ δύο χρησίμω,
δοίδυξ οὐδὲ τορύνῃ

ἀλλὰ καὶ τόδ' ἔγωγε θαν-
μάζω τῆς ὁμοουσίας
αὐτοῦ φασὶ γὰρ αὐτὸν οἱ
παῖδες οἱ ξυνεφοίτων
τὴν Δωριστὶ μόνην ἂν ἀρ-
μόττεσθαι θαμὰ τὴν λύραν,
ἄλλην δ' οὐκ ἐθέλειν μαθεῖν.
κατὰ τὸν κιθαριστὴν
ὀργισθέντ' ἀπάγειν κελεύ-
ειν, ὥς ἀρμονίαν ὁ παῖς
οὗτος οὐ δύναται μαθεῖν
ἦν μὴ Δωροδοκιστί

ΠΑ ἰδοῦ, θέασαι, κοῦχ ἅπαντας ἐκφέρω.

ΑΛ οἴμ' ὥς χεσεῖω, κοῦχ ἅπαντας ἐκφέρω.

^a The opening lines are taken from Euripides

THE KNIGHTS, 972-998

PAPH. Here goes.

s s Here goes, by Zeus There's nought to stop us.

CHOR.^a

O bright and joyous day,
O day most sweet to all
Both near and far away,
The day of Cleon's fall
Yet in our Action-mart^b
I overheard by chance
Some ancient sires and tart
This counter-plea advance,
That but for him the State
Two things had ne'er possessed.—
A STIRRER-up of hate,
A PESTLE of unrest

His swine-bred music we
With wondering hearts admire;
At school, his mates agree,
He always tuned his lyre
In Dorian style to play^c
His master wrathful grew;
He sent the boy away,
And this conclusion drew,
*This boy from all his friends
Donations seeks to wile,
His art begins and ends
In Dono-do-rian style.*

PAPH. Look at them, see¹ and there are more behind.

s.s. O what a weight¹ and there are more behind.

^b The Deigma was the Exchange at the Peiraeus, "Sample Mart" Lawsuits are the staple product of Athens

^c The Dorian mode was a solemn and manly music, it is chosen here as leading up to the pun in *Δωροδοκιστῇ*

ARISTOPHANES

ΔΗΜΟΣ. ταυτὶ τί ἐστὶ,

ΠΑ. λόγια

ΔΗΜΟΣ. πάντ' ;

ΠΑ. ἐθαύμασας ;

καὶ νῆ Δί' ἔτι γέ μοῦστι κιβωτὸς πλέα

ΑΛ. ἐμοὶ δ' ὑπερῶον καὶ ξυνοικία δύο

ΔΗΜΟΣ. φέρ' ἴδω, τίνος γάρ εἰσιν οἱ χρησμοὶ ποτε ;

ΠΑ. οὔ μοι μέν εἰσι Βάκιδος

ΔΗΜΟΣ. οἱ δὲ σοὶ τίνος,

ΑΛ. Γλάνιδος, ἀδελφοῦ τοῦ Βάκιδος γεραυτέρου

ΔΗΜΟΣ. εἰσὶν δὲ περὶ τοῦ,

ΠΑ. περὶ Ἀθηνῶν, περὶ Πύλου,

περὶ σοῦ, περὶ ἐμοῦ, περὶ ἀπάντων πραγμάτων

ΔΗΜΟΣ. οἱ σοὶ δὲ περὶ τοῦ,

ΑΛ. περὶ Ἀθηνῶν, περὶ φακῆς,

περὶ Λακεδαιμονίων, περὶ σκόμβρων νέων,

περὶ τῶν μετρούντων τάλφιτ' ἐν ἀγορᾷ κακῶς,

περὶ σοῦ, περὶ ἐμοῦ τὸ πέος οὔτοσὶ δάκοι.

ΔΗΜΟΣ. ἄγε νυν ὅπως αὐτοὺς ἀναγνώσεσθέ μοι,

καὶ τὸν περὶ ἐμου κέϊνον ὥπερ ἡδομαι,

ὥς ἐν νεφέλαισιν αἰετὸς γενήσομαι

ΠΑ. ἄκουε δὴ νυν καὶ πρόσεχε τὸν νοῦν ἐμοί

Φράζευ, Ἐρεχθεΐδη, λογίων ὁδόν, ἣν σοι Ἀπόλλων

ἴαχεν ἐξ ἀδύτοιο διὰ τριπόδων ἐριτίμων

σώζεσθαι σ' ἐκέλευσ' ἱερὸν κῦνα καρχαρόδοντα,

* An invented person

* Refers to an oracle that foretells this for Athens. See B 978

Εὐδαιμον πολίεθρον Ἀθηναίης ἀγγελίης
πολλὰ ἰδόν, καὶ πολλὰ παθόν, καὶ πολλὰ μογήσαν
αἰετὸς ἐν νεφέλῃσι γενήσεται ἥματα πάντα

THE KNIGHTS, 999-1017

- DEMUS What ARE they ?
PAPH Oracles !
DEMUS All ?
PAPH You seem surprised ;
By Zeus, I've got a chestful more at home
ss And I a garret and two cellars full
DFMUS Come, let me see Whose oracles are these ?
PAPH Mine are by Bakis
DEMUS (To ss) And by whom are yours ?
ss Mine are by Glanis,^a Bakis's elder brother
DEMUS What do they treat of ?
PAPH Mine ? Of Athens, Pylus,
Of you, of me, of every blessed thing
DEMUS (To ss) And you , of what treat yours ?
ss Of Athens, pottage,
Of Lacedaemon, mackerel freshly caught,
Of swindling barley-measurers in the mart,
Of you, of me That nuncompoop be hanged.
DEMUS Well read them out , and prithee don't forget
The one I love to hear about myself,
That I'm to soar, an Eagle, in the clouds ^b
PAPH Now then give ear, and hearken to my words
HEED THOU WELL, ERECHTHIDES,
THE ORACLE'S DRIFT, WHICH APOLLO
OUT OF HIS SECRET SHRINE
THROUGH PRICELESS TRIPODS DELIVERED
KEEP THOU SAFELY THE DOG,
THY JAG-TOOTHED HOLY PROTECTOR.^c
O thou fortunate town
Of Athene, the Bringer of spoil,
Much shalt thou see, and much
Shalt thou suffer, and much shalt thou toil,
Then in the clouds thou shalt soar, as an Eagle, for ever and ever
^a Probably Cleon used to call himself the Watch-dog of the
state See *P* 754, *W* 1031

ARISTOPHANES

- ὃς πρὸ σέθεν χάσκων καὶ ὑπὲρ σοῦ δεινὰ κεκραγῶς
 σοὶ μισθὸν ποριεῖ, κἄν μὴ δρᾷ ταῦτ', ἀπολείται.
 πολλοὶ γὰρ μίσει σφε κατακρῶζουσι κολοιοί
- ΔΗΜΟΣ ταυτὶ μὰ τὴν Δήμητρ' ἐγὼ οὐκ οἶδ' ὅ τι λέγει.
 τί γάρ ἐστ' Ἐρεχθεῖ καὶ κολοιοῖς καὶ κυνί,
- ΠΑ ἐγὼ μὲν εἰμ' ὁ κύων πρὸ σοῦ γὰρ ἀπύω
 σοὶ δ' εἶπε σώζεσθαι μ' ὁ Φοῖβος τὸν κύνα
- ΑΛ οὐ τοῦτό φησ' ὁ χρησμός, ἀλλ' ὁ κύων ὁδί,
 ὥσπερ θύρας σοῦ, τῶν λογίων παρεσθίει
 ἐμοὶ γάρ ἐστ' ὀρθῶς περὶ τούτου τοῦ κυνός.
- ΔΗΜΟΣ λέγε νυν ἐγὼ δὲ πρῶτα λήψομαι λίθον,
 ἵνα μή μ' ὁ χρησμός ὁ περὶ τοῦ κυνὸς δάκη.
- ΑΛ Φράζεο, Ἐρεχθείδῃ, κύνα Κέρβερον ἀνδραπο-
 διστήν,
 ὃς κέρκῃ σαίνων σ', ὁπότεν δειπνῆς, ἐπιτηρῶν,
 ἐξέδεταί σου τοῦψον, ὅταν σύ που ἄλλοσε χάσκης·
 ἐσφοιτῶν τ' ἐς τοῦπτάνιον λήσει σε κυνηδὸν
 νύκτωρ τὰς λοπάδας καὶ τὰς νήσους διαλείχων.
- ΔΗΜΟΣ νῆ τὸν Ποσειδῶ πολὺ γ' ἄμεινον, ὦ Γλάνι
- ΠΑ ὦ τᾶν, ἄκουσον, εἶτα διάκρινον τότε
 Ἔστι γυνή, τέξει δὲ λέονθ' ἱεραῖς ἐν Ἀθήναις,
 ὃς περὶ τοῦ δήμου πολλοῖς κώνωψι μαχεῖται,
 ὥστε περὶ σκύμνοισι βεβηκῶς τὸν σὺ φυλάξαι,

^a i.e. the islands of the Aegean which practically constituted the Athenian Empire

^b The words *τέξει δὲ λέοντα* are from an oracle quoted Herod v 92

THE KNIGHTS, 1018-1039

YAPPING BEFORE THY FEET,

AND TERRIBLY ROARING TO GUARD THEE,

HE THY PAY WILL PROVIDE

IF HE FAIL TO PROVIDE IT, HE'LL PERISH ,

YEA, FOR MANY THE DAWNS

THAT ARE HATING AND CAWING AGAINST HIM

DEMUS This, by Demeter, beats me altogether

What does Erechtheus want with dawns and dog ?

PAPH I am the dog I bark aloud for you

And Phoebus bids you guard the dog , that's me

SS It says not that , but this confounded dog

Has gnawn the oracle, as he gnaws the door

I've the right reading here about the dog

DEMUS Let's hear , but first I'll pick me up a stone

Lest this dog-oracle take to gnawing me

SS HEED THOU WELL, ERFCHTHEIDFS,

THY KIDNAPPING CERBERUS BAN-DOG ;

WAGGING HIS TAIL HE STANDS,

AND FAWNING UPON THEE AT DINNER,

WAITING THY SLICE TO DEVOUR

WHEN AUGHT DISTRACT THINE ATTENTION.

SOON AS THE NIGHT COMES ROUND

HE STEALS UNSEEN TO THE KITCHEN

DOG-WISE , THEN WILL HIS TONGUE

CLEAN OUT THE PLATES AND THE—ISLANDS ^a

DEMUS Aye, by Poseidon, Glanis, that's far better

PAPH Nay, listen first, my friend, and then decide

WOMAN SHE IS, BUT A LION

SHE'LL BEAR ^b US IN ATHENS THE HOLY ;

ONE WHO FOR DEMUS WILL FIGHT

WITH AN ARMY OF STINGING MOSQUITOES,

FIGHT, AS IF SHIELDING HIS WHELPS ,

WHOM SEE THOU GUARD WITH DEVOTION

ARISTOPHANES

- ΑΛ τὰς πνέλους φησὶν καταλήψεσθ' ἐν βαλανείῳ.
 ΔΗΜΟΣ ἐγὼ δ' ἄλουτος τήμερον γενήσομαι
 ΑΛ οὗτος γὰρ ἡμῶν τὰς πνέλους ἀφήρπασεν
 ἀλλ' οὐτοσί γάρ ἐστι περὶ τοῦ ναυτικοῦ
 ὁ χρησμός, ὃ σε δεῖ προσέχειν τὸν νοῦν πάνν
 ΔΗΜΟΣ προσέχω σὺ δ' ἀναγίγνωσκε, τοῖς ναύταισί μου
 ὅπως ὁ μισθὸς πρῶτον ἀποδοθήσεται
 ΑΛ Αἰγείδη, φράσσαι κυναλώπεκα, μή σε δολώσῃ,
 λαίθαργον, ταχύπουν, δολίαν κερδῶ, πολυῖδριν
 οἶσθ' ὃ τί ἐστὶν τοῦτο,
 ΔΗΜΟΣ Φιλόστρατος ἡ κυναλώπηξ
 ΑΛ οὐ τοῦτό φησιν, ἀλλὰ ναῦς ἐκάστοτε
 αἰτεῖ ταχείας ἀργυρολόγους οὐτοσί
 ταύτας ἀπαυδᾷ μὴ διδόναι σ' ὁ Λοξίας.
 ΔΗΜΟΣ πῶς δὴ τριήρης ἐστὶ κυναλώπηξ,
 ΑΛ ὅπως;
 ὅτι ἡ τριήρης ἐστὶ χῶ κύων ταχύ
 ΔΗΜΟΣ πῶς οὖν ἁλώπηξ προσετέθη πρὸς τῷ κυνί,
 ΑΛ ἁλωπεκίοισι τοὺς στρατιώτας ἤκασεν,
 ὅτι ἡ βότρυς τρώγουσιν ἐν τοῖς χωρίοις
 ΔΗΜΟΣ εἶεν
 τούτοις ὁ μισθὸς τοῖς ἁλωπεκίοισι ποῦ,
 ΑΛ ἐγὼ ποριῶ καὶ τοῦτον ἡμερῶν τριῶν
 ἀλλ' ἔτι τόνδ' ἐπάκουσον, ὃν εἶπέ σοι ἐξαλέασθαι,
 χρησμόν Λητοῖδης, Κυλλήνην, μή σε δολώσῃ
 ΔΗΜΟΣ ποῖαν Κυλλήνην,
 ΑΛ. τὴν τούτου χεῖρ' ἐποίησεν
 Κυλλήνην ὀρθῶς, ὅτι φησ', ἔμβαλε κυλλῇ

* Philostratus, a pander, was nicknamed so L 957

† Ships sent to collect the tribute Thuc II 69, III 19

‡ Cyllene was the port of Elis It is here used to suggest κυλλῇ χεῖρ, "the hollow hand" that welcomes a bride

THE KNIGHTS, 1060-1083

ss Truly your pile of baths
will he capture before you can take them.

DFMUS O dear, then bathless must I go to-day
ss Because he has carried off our pile of baths.
But here's an oracle about the fleet,
Your best attention is required to this

DEMUS I'll give it too, but prithee, first of all,
Read how my sailors are to get their pay

ss O AEGLEIDES, BEWARE

OF THE HOUND-FOX, LEST HE DECEIVE THEE,
STEALTHILY SNAPPING, THE CRAFTY,

THE SWIFT, THE TRICKY MARAUDER

Know you the meaning of this?

DEMUS Philostratus, plainly, the hound-fox^a

ss Not so, but Paphlagon is evermore
Asking swift triremes to collect the silver,^b
So Loxias bids you not to give him these

DFMUS Why is a trireme called a hound-fox?

ss Why?

A trireme's fleet, a hound is also fleet

DFMUS But for what reason adds he "fox" to "hound"?

ss The troops, he means, resemble little foxes,
Because they scour the farms and eat the grapes.

DEMUS Good

But where's the cash to pay these little foxes?

ss That I'll provide within three days I'll do it

LIST THOU FURTHER THE REDE

BY THE SON OF LETO DELIVERED;

KEEP THOU ALOOF, SAID HE,

FROM THE WILES OF HOLLOW CYLLENE^c

DEMUS Hollow Cyllene! what's that?

ss 'Tis Paphlagon's hand he's describing
Paphlagon's outstretched hand,

with his *Drop me a coin in the hollow*

ARISTOPHANES

- ΠΑ. οὐκ ὀρθῶς φράζει τὴν Κυλλήνην γὰρ ὁ Φοῖβος
εἰς τὴν χεῖρ' ὀρθῶς ἠνίξατο τὴν Διοπείθους
ἀλλὰ γάρ ἐστιν ἐμοὶ χρησμός περὶ σοῦ πτερυγυτός,
αἰετός ὡς γίγναι καὶ πάσης γῆς βασιλεύεις.
- ΑΛ. καὶ γὰρ ἐμοί, καὶ γῆς καὶ τῆς ἐρυθρᾶς γε θαλάσσης,
χῶτι γ' ἐν Ἑκβατάνοις δικάσεις, λείχων ἐπίπαστα
- ΠΑ. ἀλλ' ἐγὼ εἶδον ὄναρ, καὶ μούδοκει ἡ θεὸς αὐτῇ
τοῦ δήμου καταχεῖν ἀρυταίνῃ πλουθυγίειαν
- ΑΛ. νῆ Δία καὶ γὰρ ἐγώ· καὶ μούδοκει ἡ θεὸς αὐτῇ
ἐκ πόλεως ἐλθεῖν καὶ γλαυξ αὐτῇ ἵπικαθῆσθαι·
εἶτα κατασπένδειν κατὰ τῆς κεφαλῆς ἀρυβάλλων
ἀμβροσίαν κατὰ σοῦ, κατὰ τούτου δὲ σκοροδάλμην.
- ΔΗΜΟΣ ἰοὺ ἰοῦ.
οὐκ ἦν ἄρ' οὐδεὶς τοῦ Γλάνιδος σοφώτερος
καὶ νῦν ἐμαυτὸν ἐπιτρέπω σοι τουτονὶ
γερονταγωγεῖν κἀναπαιδεύειν πάλιν
- ΠΑ μήπω γ', ἱκετεύω σ', ἀλλ' ἀνάμεινον, ὡς ἐγὼ
κριθᾶς ποριῶ σοι καὶ βίον καθ' ἡμέραν
- ΔΗΜΟΣ. οὐκ ἀνέχομαι κριθῶν ἀκούων πολλάκις
ἐξηπατήθην ὑπὸ τε σοῦ καὶ Θουφάνους
- ΠΑ ἀλλ' ἄλφειτ' ἦδη σοι ποριῶ ἴσκειασμένα
- ΑΛ ἐγὼ δὲ μαζίσκας γε διαμεμαγμένας

* A crazy oracle-monger (cf *W* 380, *B* 988), apparently with
a crippled hand

* A secretary under Cleon Schol

THE KNIGHTS, 1084-1105

- PAPH. There this fellow is wrong
 When he spake of the hollow Cyllene,
 Phoebus was hunting, I ween,
 at the hand of the maimed Diopethes °
 Nay, but I've got me, for you,
 a wingèd oracular message,
 THOU SHALT AN EAGLE BECOME,
 AND RULE ALL LANDS AS A MONARCH.
 s s Nay, but I've got me the same —
 AND THE RED SEA TOO THOU SHALT GOVERN,
 YEA IN ECBATANA JUDGE,
 RICH CAKES AS THOU JUDGEST DEVOURING
 PAPH Nay, but I dreamed me a dream,
 and methought the Goddess Athene
 Health and wealth was ladling
 in plentiful streams upon Demus
 s.s Nay, but I dreamed one myself,
 and methought of the Goddess Athene
 Down from the Citadel stepped,
 and an owl sat perched on her shoulder ;
 Then from a bucket she poured
 ambrosia down upon Demus,
 Sweetest of scents upon *you*,
 upon Paphlagon sourest of pickles.
 DEMUS Good ! Good !
 There never *was* a cleverer chap than Glams.
 So now, my friend, I yield myself to you ,
 Be you the tutor of my thoughtless—Age
 PAPH Not yet ! pray wait awhile, and I'll provide
 Your barley-grain, and daily sustenance
 DEMUS I can't abide your barley-talk , too often
 Have I been duped by you and Thuphanes.^b
 PAPH I'll give you barley-meal, all ready-made
 s.s. I'll give you barley-cakes, all ready-baked,

ARISTOPHANES

- καὶ τοῦψον ὀπτόν· μηδὲν ἄλλ' εἰ μὴ ὄσθιε
ΔΗΜΟΣ ἀνύσατέ νυν ὃ τι περ ποιήσεθ' ὡς ἐγώ,
 ὁπότερος ἂν σφῶν εὖ με μᾶλλον ἂν ποιῇ,
 τούτῳ παραδώσω τῆς πυκνὸς τὰς ἡνίας
ΠΑ τρέχοιμ' ἂν εἰσω πρότερος
ΑΛ οὐ δῆτ', ἀλλ' ἐγώ 1110
- ΧΟ.** ὦ Δῆμε, καλὴν γ' ἔχεις
 ἀρχήν, ὅτε πάντες ἀν-
 θρωποι δεδίασί σ' ὥσ-
 περ ἄνδρα τύραννον
 ἀλλ' εὐπαράγωγος εἶ,
 1115
 θωπευόμενός τε χαί-
 ρεις κάξαπατώμενος,
 πρὸς τὸν τε λέγοντ' ἀεὶ
 κέχρηνας ὁ νοῦς δέ σου
 παρῶν ἀποδημεῖ 1120
- ΔΗΜΟΣ** νοῦς οὐκ ἔνι ταῖς κόμαις
 ὑμῶν, ὅτε μ' οὐ φρονεῖν
 νομίζετ' ἐγὼ δ' ἐκὼν
 ταῦτ' ἠλιθιάζω
 αὐτός τε γὰρ ἡδομαι 1125
 βρύλλων τὸ καθ' ἡμέραν,
 κλέπτοντά τε βούλομαι
 τρέφειν ἓνα προστάτην
 τοῦτον δ', ὅταν ᾗ πλέως,
 ἄρως ἐπάταξα 1130
- ΧΟ** χοῦτω μὲν ἂν εὖ ποιοῖς,
 εἴ σοι πυκνότης ἔνεστ'

^a The προστάτης τοῦ δήμου was not an official, but the accepted democratic leader

THE KNIGHTS, 1106–1132

And well-broiled fish Do nothing else but eat.

DEMUS Make haste and do it then, remembering this,
Whichever brings me most titbits to-day,
To *him* alone I'll give the Pnyx's reins

PAPH. O then I'll run in first

99

Not you, but I.

CHOR

Proud, O Demus, thy sway
Thee, as Tyrant and King,
All men fear and obey,
Yet, O yet, 'tis a thing
Easy, to lead thee astray
Empty fawning and praise
Pleased thou art to receive ,
All each orator says
Sure at once to believe ,
Wit thou hast, but 'tis roaming ;
Ne'er we find it its home in

DEMUS

Wit there's none in your hair
What, you think me a fool ?
What, you know not I wear,
Wear my motley by rule ?
Well all day do I fare,
Nursed and cockered by all,
Pleased to fatten and train
One prime thief in my stall ^a
When full gorged with his gain,
Up that instant I snatch him, ^b
Strike one blow and dispatch him

CIOR.

Art thou really so deep ?
Is such artfulness thine ?

^d Hoist him up

ARISTOPHANES

- ἐν τῷ τρόπῳ, ὥς λέγεις,
 τούτῳ πάνυ πολλή,
 εἰ τοῦσδ' ἐπίτηδες ὤσ- 1135
 περ δημοσίους τρέφεις
 ἐν τῇ πυκνί, κᾶθ' ὅταν
 μή σοι τύχῃ ὄψον ὄν,
 τούτων ὅς ἂν ᾗ παχύς,
 θύσας ἐπιδειπνεῖς 1140
- ΔΗΜΟΣ σκέψασθε δέ μ', εἰ σοφῶς
 αὐτοὺς περιέρχομαι,
 τοὺς οἰομένους φρονεῖν
 καῶμ' ἐξαπατύλλειν
 τηρῶ γὰρ ἐκάστοτ' αὐ- 1145
 τοὺς, οὐδὲ δοκῶν ὄραν,
 κλέπτοντας ἔπειτ' ἀναγ-
 κάζω πάλιν ἐξεμεῖν
 ἅττ' ἂν κεκλόφωσί μου,
 κημὸν καταμηλῶν 1150
- ΠΑ ἄπαγ' ἐς μακαρίαν ἐκποδῶν
 ΑΛ σύ γ', ὦ φθόρε.
- ΠΑ ὦ Δῆμ', ἐγὼ μέντοι παρεσκευασμένος
 τρίπαλαι κάθημαι, βουλόμενός σ' ἐκργετῆν
 ΑΛ ἐγὼ δὲ δεκάπαλαί γε καὶ δωδεκάπαλαι
 καὶ χιλιόπαλαι καὶ πρόπαλαι πάλαι πάλαι. 1155
- ΔΗΜΟΣ ἐγὼ δὲ προσδοκῶν γε τρισμυριόπαλαι
 βδελύττομαι σφῷ, καὶ πρόπαλαι πάλαι πάλαι
 ΑΛ. οἴσθ' οὖν ὃ δρᾶσον,
 ΔΗΜΟΣ. εἰ δὲ μή, φράσεις γε σύ.

THE KNIGHTS, 1133-1168

Well for all if thou keep
 Firm to this thy design
 Well for all if, as sheep
 Marked for victims, thou feed
 These thy knaves in the Pnyx,
 Then, if dainties thou need,
 Haste on a victim to fix,
 Slay the fattest and finest,
 There's thy meal when thou dinest.

DEMUS. Ah! they know not that I
 Watch them plunder and thief.
 Ah! 'tis easy, they cry,
Him to gull and deceive
 Comes my turn by and by!
 Down their gullet, full quick,
 Lo, my verdict-tube coils,^a
 Turns them giddy and sick,
 Up they vomit their spoils
 Such, with rogues, is my dealing,
 'Tis for MYSELF they are stealing.

PAPH Go and be blest!
 s s Be blest yourself, you filth
 PAPH O Demus, I've been sitting here prepared
 Three ages past, longing to do you good
 s s And I ten ages, aye twelve ages, aye
 A thousand ages, ages, ages, ages
 DEMUS And I've been waiting, till I loathe you both,
 For thirty thousand ages, ages, ages
 s s Do—know you what?
 DEMUS. And if I don't, you'll tell me

^a *μήλη* was a surgeon's probe, *κημός* the neck of the ballot-box. the phrase means pushing this down the throat to make them vomit

ARISTOPHANES

- ΑΛ ἄφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτονί,
ἵνα σ' εὖ ποιῶμεν ἐξ ἴσου
- ΔΗΜΟΣ δρᾶν ταῦτα χρῆ 116
ἄπιτον
- ΠΑ καὶ ΑΛ ἰδοῦ
- ΔΗΜΟΣ. θέοιτ' ἄν
- ΑΛ ὑποθεῖν οὐκ ἐῷ
- ΔΗΜΟΣ ἀλλ' ἢ μεγάλως εὐδαιμονήσω τήμερον
ὑπὸ τῶν ἐραστῶν νῆ Δί' ἢ γ' ὡς θρύψομαι.
- ΠΑ ὄρᾱς, ἐγὼ σοι πρότερος ἐκφέρω δίφρον
- ΑΛ ἀλλ' οὐ τράπεζαν, ἀλλ' ἐγὼ προτεραίτερος 116
- ΠΑ ἰδοὺ φέρω σοι τήνδε μαζίσκην ἐγὼ
ἐκ τῶν ὀλῶν τῶν ἐκ Πύλου μεμαγμένην.
- ΑΛ ἐγὼ δὲ μυστίλας μεμυστιλημένας
ὑπὸ τῆς θεοῦ τῇ χειρὶ τήλεφαντίνῃ
- ΔΗΜΟΣ ὥς μέγαν ἄρ' εἶχες, ὦ πότνια, τὸν δάκτυλον. 117
- ΠΑ ἐγὼ δ' ἔτνος γε πίσινον εὐχρων καὶ καλόν·
ἐτόρυνε δ' αὐθ' ἢ Παλλὰς ἢ Πυλαιμάχος.
- ΑΛ ὦ Δῆμ', ἐναργῶς ἢ θεὸς σ' ἐπισκοπεῖ,
καὶ νῦν ὑπερέχει σου χύτραν ζωμοῦ πλέαν
- ΔΗΜΟΣ οἶει γὰρ οἰκείσθ' ἂν ἔτι τήνδε τὴν πόλιν, 117
εἰ μὴ φανερώς ἡμῶν ὑπερεῖχε τὴν χύτραν,
- ΠΑ τουτὶ τέμαχός σου ὄδωκεν ἢ Φοβεσιστράτη
- ΑΛ ἢ δ' Ὀβριμοπάτρα γ' ἐφθὸν ἐκ ζωμοῦ κρέας
καὶ χόλικος ἡνύστρου τε καὶ γαστροῦ τόμον
- ΔΗΜΟΣ καλῶς γ' ἐποίησε τοῦ πέπλου μεμνημένη. 118
- ΠΑ ἢ Γοργολόφα σ' ἐκέλευε τουτουὶ φαγεῖν

* In the statue by Pheidias which stood in the Parthenon, the flesh was represented by ivory μυστίλας are pieces of bread hollowed out to serve as a sort of spoon

^b Lit "that fights at the gates" The epithet is invented on the analogy of Πύρραχος (the epithet of Athena as repre-

THE KNIGHTS, 1159-1181

- SS** Do start us from the signal-post, us two,
 All fair, no favour
DEMUS Right you are ; move off
PAPH *and SS* Ready !
DEMUS Away !
SS No " cutting in " allowed
DEMUS Zeus ! if I don't, with these two lovers, have
 A rare good time, 'tis dainty I must be
PAPH See, I'm the first to bring you out a chair.
SS But not a table , I'm the firstlier there
PAPH Look, here's a jolly little cake I bring,
 Cooked from the barley-grain I brought from
 Pylus
SS And here I'm bringing splendid scoops of
 bread,
 Scooped by the Goddess with her ivory hand ^a
DEMUS A mighty finger you must have, dread lady !
PAPH And here's pease-porridge, beautiful and
 brown
 Pallas Pylaemachus ^b it was that stirred it
SS O Demus, plain it is the Goddess guards you,
 Holding above your head this—soup-tureen
DEMUS Why, think you *Athens* had survived, unless
 She plainly o'er us held her soup-tureen ?
PAPH This slice of fish the Army-frightener sends
 you
SS This boiled broth-meat the Nobly-fathered
 gives you,
 And this good cut of tripe and guts and paunch
DEMUS And well done she, to recollect the peplos
PAPH The Terror-crested bids you taste this cake

sented in the bronze statue which stood on the Acropolis),
 and to Cleon means "who fought for me at Pylos" The
 lines following contain titles of Athena

ARISTOPHANES

- ἐλατῆρος, ἵνα τὰς ναῦς ἐλαύνωμεν καλῶς.
ΑΛ λαβὲ καὶ ταδί νυν.
ΔΗΜΟΣ καὶ τί τούτοις χρήσομαι
 τοῖς ἐντέροις,
ΑΛ. ἐπίτηδες αὐτ' ἐπεμψέ σοι
 εἰς τὰς τριῆρεις ἐντερόνειαυ ἢ θεός 1185
 ἐπισκοπεῖ γὰρ περιφανῶς τὸ ναυτικόν
 ἔχε καὶ πιεῖν κεκραμένον τρία καὶ δύο
ΔΗΜΟΣ. ὡς ἡδύς, ὦ Ζεῦ, καὶ τὰ τρία φέρων καλῶς.
ΑΛ ἢ Τριτογενὴς γὰρ αὐτὸν ἐντριτώνισεν
ΠΑ λαβὲ νυν πλακοῦντος πίονος παρ' ἐμοῦ τόμον 1190
ΑΛ παρ' ἐμοῦ δ' ὅλον γε τὸν πλακοῦντα τουτονί
ΠΑ ἀλλ' οὐ λαγῶν ἔξεις ὁπόθεν δῶς ἀλλ' ἐγώ
ΑΛ οἴμοι πόθεν λαγῶά μοι γενήσεται,
 ὦ θυμέ, νυνὶ βωμολόχον ἔξευρέ τι.
ΠΑ ὁρᾷς τὰδ', ὦ κακόδαιμον,
ΑΛ ὀλίγον μοι μέλει 1195
 ἐκείνου γὰρ ὡς ἔμ' ἔρχονται
ΠΑ τίνες,
ΑΛ πρέσβεις ἔχοντες ἀργυρίου βαλλάντια
ΠΑ ποῦ ποῦ,
ΑΛ τί δέ σοι τοῦτ', οὐκ ἑάσεις τοὺς ξένους;
 ὦ Δημίδιον, ὁρᾷς τὰ λαγῶν ἃ σοι φέρω,
ΠΑ οἴμοι τάλας, ἀδίκως γε τὰμ' ὑφῆρπασας. 1200
ΑΛ νῆ τὸν Ποσειδῶ, καὶ σὺ γὰρ τοὺς ἐκ Πύλου.
ΔΗΜΟΣ εἴπ', ἀντιβολῶ, πῶς ἐπενόησας ἀρπάσαι;
ΑΛ τὸ μὲν νόημα τῆς θεοῦ, τὸ δὲ κλέμμι' ἐμόν.
ΔΗ ἐγὼ δ' ἐκινδύνευσ'

ἐντέρα, pig's "belly" to serve as "belly-timber" for the ships

^b Three parts of water to two of wine

^c A parody of some tragic line All through this scene there are indications of parody

THE KNIGHTS, 1182-1204

- With roe of fish, that we may row the better.
 SS And now take these.
 DEMUS. Whatever shall I do
 With these insides ?
 SS The Goddess sends you these
 To serve as planks inside your ships of war ^a
 Plainly she looks with favour on our fleet
 Here, drink this also, mingled three and two ^b
 DEMUS Zeus ! but it's sweet and bears the three
 parts well
 SS Tritogeneia 'twas that three'd and two'd it.
 PAPH Accept from me this slice of luscious cake
 SS And this whole luscious cake accept from me
 PAPH Ah, you've no hare to give him ; that give I.
 SS O me, wherever can I get some hare ?
 Now for some mount bank device, my soul.
 PAPH Yah, see you this, poor Witless ?
 SS What care I ?
 For there they are ! Yes, there they are coming !
 PAPH Who ?
 SS Envoys with bags of silver, all for me
 PAPH Where ? Where ?
 SS What's that to you ? Let be the strangers.
 My darling Demus, take the hare I bring
 PAPH You thief, you've given what wasn't yours to
 give !
 SS Poseidon, yes , you did the same at Pylus
 DEMUS Ha ! Ha ! what made you think of filching
 that ?
 SS. The thought's Athene's, but the theft was
 mine ^c
 DE. 'Twas I that ran the risk !

ARISTOPHANES

- ΠΑ ἐγὼ δ' ὥπτησά γε
ΔΗΜΟΣ ἄπιθ' οὐ γὰρ ἀλλὰ τοῦ παραθέντος ἡ χάρις 1205
ΠΑ. οἴμοι κακοδαίμων, ὑπεραναιδευθήσομαι
ΑΛ τί οὐ διακρίνεις, Δῆμ', ὁπότερός ἐστι νῶν
ἀνὴρ ἀμείνων περὶ σέ καὶ τὴν γαστέρα,
ΔΗΜΟΣ τῷ δῆτ' ἂν ὑμᾶς χρησάμενος τεκμηρίω
δόξαιμι κρίνειν τοῖς θεαταῖσι σοφῶς, 1210
ΑΛ ἐγὼ φράσω σοι τὴν ἐμὴν κίστην ἰὼν
ξύλλαβε σιωπῇ, καὶ βασάνισον ἅττ' ἐνι,
καὶ τὴν Παφλαγόνος καμέλει κρινεῖς καλῶς
ΔΗΜΟΣ φέρ' ἴδω, τί οὖν ἔνεστιν,
ΑΛ οὐχ ὀρᾶς κενὴν
ὦ παππίδιον, ἅπαντα γάρ σοι παρεφόρουν 1215
ΔΗΜΟΣ αὕτη μὲν ἡ κίστη τὰ τοῦ δήμου φρονεῖ
ΑΛ βᾶδιζε γοῦν καὶ δεῦρο πρὸς τὴν Παφλαγόνος
ὀρᾶς τὰδ',
ΔΗΜΟΣ οἴμοι τῶν ἀγαθῶν ὅσων πλέα
ὅσον τὸ χρῆμα τοῦ πλακοῦντος ἀπέθετο
ἐμοὶ δ' ἔδωκεν ἀποτεμῶν τυννουτονί 1220
ΑΛ τοιαῦτα μέντοι καὶ πρότερόν σ' εἰργάζετο
σοὶ μὲν προσεδίδου μικρόν ὦν ἐλάμβανεν,
αὐτὸς δ' ἐαυτῷ παρετίθει τὰ μείζονα
ΔΗΜΟΣ ὦ μιარέ, κλέπτων δὴ με ταῦτ' ἐξηπάτας,
ἐγὼ δέ τυ ἐστεφάνιζα κἀδωρησάμην 1225
ΠΑ ἐγὼ δ' ἔκλεπτον ἐπ' ἀγαθῷ γε τῇ πόλει.
ΔΗΜΟΣ κατὰθον ταχέως τὸν στέφανον, ἦν' ἐγὼ
τουτῶι
αὐτὸν περιθῶ

* In the Doric dialect, said to be quoted from some protest of the Helots that their Poseidon had not done his part for them. The Scholiast says that Cleon had been awarded a (golden) crown by the people for his services

THE KNIGHTS, 1204-1228

- PAPH 'Twas I that cooked it !
- DEMUS Be off the credit's his that served it up
- PAPH Unhappy me ! I'm over-impudenced
- SS Why not give judgement, Demus, of us two
Which is the better towards your paunch and
you ?
- DEMUS Well, what's the test will make the audience
think
- SS I give my judgement cleverly and well ?
I'll tell you what , steal softly up, and search
My hamper first, then Paphlagon's, and note
What's in them , then you'll surely judge
aright
- DEMUS Well, what does *yours* contain ?
- SS See here, it's empty.
Dear Father mine, I served up all for you
- DEMUS A Demus-loving hamper, sure enough
- SS Now come along, and look at Paphlagon's
Hey ! only see !
- DEMUS Why here's a store of dainties !
Why, here's a splendid cheesecake he put by !
And me he gave the timest shce, *so* big
- SS And, Demus, that is what he always does ;
Gives you the pettiest morsel of his gains,
And keeps by far the largest share himself
- DEMUS O miscreant, did you steal and gull me so,
The while I crowned thy pow and gied thee
gifties ^a
- PAPH And if I stole 'twas for the public good
- DEMUS Off with your crown thus instant, and I'll place it
On *hum* instead

ARISTOPHANES

- ΑΛ. κατάθου ταχέως, μαστιγία.
 ΠΑ οὐ δῆτ', ἐπεὶ μοι χρησμός ἐστι Πυθικός
 φράζων ὕφ' οὐ μ' ἐδέησεν ἡττᾶσθαι μόνου. 1230
 ΑΛ τοῦμόν γε φράζων ὄνομα καὶ λίαν σαφῶς
 ΠΑ καὶ μὴν σ' ἐλέγξαι βούλομαι τεκμηρίῳ,
 εἴ τι ξυνοίσεις τοῦ θεοῦ τοῖς θεσφάτοις
 καὶ σου τοσοῦτο πρῶτον ἐκπειράσομαι
 παῖς ὦν ἐφοίτας ἐς τίνος διδασκάλου, 1235
 ΑΛ ἐν ταῖσιν εὐστραῖς κονδύλοις ἡρμοττόμην
 ΠΑ πῶς εἶπας, ὥς μου χρησμός ἄπτεται φρενῶν.
 εἶεν
 ἐν παιδοτρίβου δὲ τίνα πάλην ἐμάνθανες;
 ΑΛ κλέπτων ἐπιорκεῖν καὶ βλέπειν ἐναντίον
 ΠΑ ὦ Φοῖβ' Ἀπολλὼν Λύκιε, τί ποτέ μ' ἐργάσει, 1240
 τέχνην δὲ τίνα ποτ' εἶχες ἐξανδρούμενος;
 ΑΛ ἡλλαντοπῶλουν—
 ΠΑ καὶ τί,
 ΑΛ καὶ βινεσκόμην
 ΠΑ οἴμοι κακοδαίμων οὐκέτ' οὐδέν εἰμ' ἐγώ.
 λεπτή τις ἐλπίς ἐστ' ἐφ' ἧς ὀχούμεθα
 καὶ μοι τοσοῦτον εἰπέ πότερον ἐν ἀγορᾷ 1245
 ἡλλαντοπῶλεις ἐτεὸν ἢ 'πὶ ταῖς πύλαις,
 ΑΛ ἐπὶ ταῖς πύλαισιν, οὐ τὸ τάριχος ὦνιον
 ΠΑ οἴμοι πέπρακται τοῦ θεοῦ τὸ θέσφατον
 κυλίνδετ' εἴσω τόνδε τὸν δυσδαίμονα.
 ὦ στέφανε, χαίρων ἄπιθι, καὶ σ' ἄκων ἐγὼ 1250
 λείπω· σὲ δ' ἄλλος τις λαβὼν κεκτῆσεται,
 κλέπτῃς μὲν οὐκ ἂν μᾶλλον, εὐτυχῆς δ' ἴσως.

* From the *Telephus* of Euripides. Λυκίος is an epithet of Apollo.

^b Eurip. *Bellerophon*, fr. 302 Nauck; but here κυλίνδετε is substituted for κομίζετε.

^c Parodied from the farewell speech of the dying Alcestis.

THE KNIGHTS, 1228-1252

SS Off with it, filth, this instant.
 PAPH Not so, a Pythian oracle I've got
 Describing him who only can defeat me
 SS Describing ME, without the slightest doubt
 PAPH Well then I'll test and prove you, to discern
 How far you tally with the God's predictions
 And first I ask this question,—when a boy
 Tell me the teacher to whose school you went
 SS Hard knuckles drilled me in the singeing pits
 PAPH How say you? Heavens, the oracle's word
 strikes home!
 Well!
 What at the trainer's did you learn to do?
 SS Iorswear my thefts, and stare the accuser
 down
 PAPH Phoebus Apollo! Lycius! what means this?^a
 Tell me what trade you practised when a man
 SS I sold sausages—
 PAPH Well?
 SS And sold myself
 PAPH Unhappy me! I'm done for There remains
 One slender hope whereon to anchor yet
 Where did you sell your sausages? Did you
 stand
 Within the Agora, or beside the Gates?
 SS Beside the Gates, where the salt-fish is sold.
 PAPH O me, the oracle has all come true!
 Roll in, roll in, this most unhappy man^b
 O crown, farewell Unwillingly I leave thee.
 Begone, but thee some other will obtain,
 A luckier man perchance, but not more—
 thievish^c

to her marriage-bed, *θυησκω σέ δ' ἄλλη τις γυνή κερτήσεται*, |
σώφρων μὲν οὐκ ἂν μάλλον, εὐτυχὴς δ' ἴσως, Eur. *Alc* 181

ARISTOPHANES

- ΑΛ. Ἑλλάνιε Ζεῦ, σὸν τὸ νικητήριον.
 ΔΗ ὦ χαῖρε καλλίνικε, καὶ μέμνησ' ὅτι
 ἀνὴρ γεγένησαι δι' ἐμέ καί σ' αἰτῶ βραχύ,
 ὅπως ἔσομαί σοι Φανὸς ὑπογραφεὺς δικῶν.
 ΔΗΜΟΣ ἐμοὶ δέ γ' ὃ τι σοι τοῦνομ' εἴπ'
 ΑΛ Ἄγοράκριτος·
 ἐν τὰγορᾷ γὰρ κρινόμενος ἐβοσκόμην
 ΔΗΜΟΣ Ἄγορακρίτῳ τοῖνον ἐμαυτὸν ἐπιτρέπω,
 καὶ τὸν Παφλαγὸνα παραδίδωμι τουτονί
 ΑΛ καὶ μὴν ἐγὼ σ', ὦ Δῆμε, θεραπεύσω καλῶς,
 ὥσθ' ὁμολογεῖν σε μηδέν' ἀνθρώπων ἐμοῦ
 ἰδεῖν ἀμείνῳ τῇ Κεχηναίων πόλει.
 ΧΟ τί κάλλιον ἀρχομένοισιν
 ἢ καταπαυομένοισιν
 ἢ θοᾶν ἵππων ἐλατῆρας αἰεῖδεν
 μηδέν ἐς Λυσίστρατον,
 μηδὲ Θούμαντιν τὸν ἀνέστιον αὐτὸν λυ-
 πεῖν ἐκούσῃ καρδίᾳ,
 καὶ γὰρ οὗτος, ὦ φίλ' Ἀπολλον, αἰεὶ
 πεινῇ, θαλεροῖς δακρύοισιν
 σᾶς ἀπτόμενος φάρετρας Πυθῶνι δία
 μὴ κακῶς πένεσθαι

λοιδορῆσαι τοὺς πονηροὺς οὐδέν ἐστ' ἐπίφθονον,
 ἀλλὰ τιμὴ τοῖσι χρηστοῖς, ὅστις εὖ λογίζεται

^a This was an Aeginetan title of Zeus, but it was used as a symbol of Greek unity. Cleon's fall means the triumph of Hellenism.

^b A hanger-on of Cleon's (cf. *W* 1220) who helped him in bringing actions.

^c A surprise for Ἀθηναίων.

^d A vicious wretch. *A* 555-59, *W* 787, 1300-17.

THE KNIGHTS, 1253-1275

S S Hellanian ^a Zeus, the victory-prize is thine !
 DE Hail, mighty Victor, nor forget 'twas I
 Made you a Man, and grant this small re-
 quest,
 Make *me* your Phanus,^b signer of your writs.
 DEMUS Your name, what is it ?

Agoracritus

s s An Agora-life I lived, and thrived by wrangling

DEMUS To Agoracritus I commit myself,
 And to *his* charge consign this Paphlagon
 s s And, Demus, I will always tend you well,
 And you shall own there never lived a man
 Kinder than I to the Evergaping^e City

CHOR

O what is a nobler thing,
Beginning or ending a song,
For horse-men who joy in driving
Their fleet-foot coursers along,
Than—Never to launch a lampoon
at Lysistratus,^d scurvy buffoon ;
Or at heartless Thumantis ^e to gird,
poor starveling, in lightness of heart ;
Who is weeping hot tears at thy shrine,
Apollo, in Pytho ^f divine,
And, clutching thy quiver, implores
to be healed of his poverty's smart !

For lampooning worthless wretches,
 none should bear the bard a grudge ;
'Tis a sound and wholesome practice,
 if the case you rightly judge.

* Noted for his leanness

Delphi

ARISTOPHANES

εἰ μὲν οὖν ἄνθρωπος, ὃν δεῖ πόλλ' ἀκούσαι καὶ κακά,
 αὐτὸς ἦν ἐνδηλος, οὐκ ἂν ἀνδρὸς ἐμνήσθην φίλου.
 νῦν δ' Ἀρίγνωτον γὰρ οὐδεὶς ὅστις οὐκ ἐπίσταται,
 ὅστις ἢ τὸ λευκὸν οἶδεν ἢ τὸν ὄρθιον νόμον.
 ἔστιν οὖν ἀδελφὸς αὐτῷ τοὺς τρόπους οὐ συγγενής,
 Ἀριφράδης πονηρὸς ἀλλὰ τοῦτο μὲν καὶ βούλεται
 ἔστι δ' οὐ μόνον πονηρὸς, οὐ γὰρ οὐδ' ἂν ἡσθόμην,
 οὐδὲ παμπόνηρος, ἀλλὰ καὶ προσεξεύρηκέ τι
 τὴν γὰρ αὐτοῦ γλῶτταν αἰσχροῖς ἡδοναῖς λυμαίνεται,
 ἐν κασαυρείοισι λείχων τὴν ἀπόπτυστον δρόσον,
 καὶ μολύνων τὴν ὑπὴν, καὶ κυκῶν τὰς ἐσχάρας,
 καὶ Πολυμνήστεια ποιῶν, καὶ ξυνῶν Οἰωνίχῳ
 ὅστις οὖν τοιοῦτον ἄνδρα μὴ σφόδρα βδελύττεται,
 οὗ ποτ' ἐκ ταύτου μεθ' ἡμῶν πίνεται ποτηρίου

ἢ πολλάκις ἐννουχίαισι
 φροντίσι συγγεγένημαι,
 καὶ διεζήτηχ' ὅπόθεν ποτὲ φαύλως
 ἐσθίει Κλεώνυμος

* Arignotus the harper, Ariphrades the vile creature here described, and a third, a famous actor, were sons of Automenes. See W 1275-83, P 883

† A surprise for the ending of the proverb ὅστις οἶδε τὸ λευκὸν καὶ τὸ μέλαν, "who knows white from black"

* Polymnestus and Oeonichus were probably well-known wastrels, but τὰ Πολυμνήστεια usually means the fine songs or tunes of Polymnestus, a musician

† See 958 and Index

ARISTOPHANES

φασὶ μὲν γὰρ αὐτὸν ἐρεπτόμενον τὰ
 τῶν ἐχόντων ἀνέρων
 οὐκ ἂν ἐξελθεῖν ἀπὸ τῆς σιπύης,
 τοὺς δ' ἀντιβολεῖν ἂν ὁμοίως
 ἴθ', ὦ ἄνα, πρὸς γονάτων, ἐξελθε καὶ σύγ-
 γνωθὶ τῇ τραπέζῃ

φασὶν ἀλλήλαις ξυνελθεῖν τὰς τριήρεις εἰς λόγον,
 καὶ μίαν λέξαι τιν' αὐτῶν, ἥτις ἦν γεραιτέρα
 οὐδὲ πυνθάνεσθε ταῦτ', ὦ παρθένοι, τὰν τῇ πόλει,
 φασὶν αἰτεῖσθαί τιν' ἡμῶν ἑκατὸν εἰς Καρχηδόνα
 ἄνδρα μοχθηρόν, πολίτην ὀξύνην, Ὑπέρβολον
 ταῖς δὲ δόξαι δεινὸν εἶναι τοῦτο κοῦκ ἀνασχετόν,
 καὶ τιν' εἰπεῖν, ἥτις ἀνδρῶν ἄσπον οὐκ ἐληλύθει
 ἀποτρόπαι', οὐ δῆτ' ἐμοῦ γ' ἄρξει ποτ', ἀλλ' ἔάν με χρῆ,
 ὑπὸ τερηδόνων σαπέϊσ' ἐνταῦθα καταγγρασόμαι
 οὐδὲ Ναυφάντης γε τῆς Ναύσωνος, οὐ δῆτ', ὦ θεοί,
 εἴπερ ἐκ πεύκης γε κἀγὼ καὶ ξύλων ἐπηγνύμην
 ἦν δ' ἀρέσκη ταῦτ' Ἀθηναίοις, καθῆσθαι μοι δοκεῖ
 εἰς τὸ Θησεῖον πλεούσας ἢ πὶ τῶν σεμνῶν θεῶν

^a Don't eat the table too

^b The names of Athenian ships were feminine see *Corpus Inscr Att* ii 789 ff

^c From Euripides, *Alcmaeon*, fr 66 Nauck

^d Hyperbolus is called a *μοχθηρὸς ἄνθρωπος* by Thucydides, viii 78 3, and he became with Cleon a by-word We do not know whether an expedition to Carthage was proposed by him

^e Ἀποτρόπαιος, a title of Apollo, the "Averter," used in appeals

^f Nauphante is the name of the trireme, and probably Nauson was meant for the bulder

^g To take sanctuary, as runaway slaves did in the Theseum The Σεμναὶ were the Ἐρινυες or Furies Both these shrines were in the city

THE KNIGHTS, 1294-1312

They say when he grazes with those
 whose table with plenty is stored
 That they never can get him away
 from the trencher, though humbly they pray
Have mercy, O King, and depart !
 O spare, we beseech thee, the board !^a

Recently, 'tis said, our galleys
 met their prospects to discuss,
 And an old experienced trireme
 introduced the subject thus ;
 " *Have ye heard the news, my sisters^{2 b}*
 'tis the talk in every street,^c
 ' *That Hyperbolus the worthless,*
 vapid townsman, would a fleet
Of a hundred lovely galleys
 lead to Carthage far away "^d
 Over every prow there mantled
 deep resentment and dismay.
 Up and spoke a little galley,
 yet from man's pollution free,
 " *Save us !^e such a scurvy fellow*
 never shall be lord of me
Here I'd kefer rot and moulder,
 and be eaten up of worms "
 " *Nor Nauphante, Nauson's daughter,^f*
 shall he board on any terms ;
I, like you, can feel the insult ,
 I'm of pine and timber knit.
 , *Wherefore, if the measure passes,*
 I propose we sail and sit
Suppliant at the shrine of Theseus,
 or the Dread Avenging Powers.^g

ARISTOPHANES

οὐ γὰρ ἡμῶν γε στρατηγῶν ἐγγανεῖται τῇ πόλει·
ἀλλὰ πλείτω χωρὶς αὐτός ἐς κόρακας, εἰ βούλεται
τὰς σκάφας, ἐν αἷς ἐπώλει τοὺς λύχνους, καθελκύσας.

- ΑΛ εὐφημεῖν χρὴ καὶ στόμα κλείειν, καὶ μαρτυριῶν
ἀπέχεσθαι,
καὶ τὰ δικαστήρια συγκλείειν, οἷς ἡ πόλις ἦδε
γέννηθεν,
ἐπὶ καιναῖσιν δ' εὐτυχίαισιν παιωνίζειν τὸ θέατρον
- ΧΘ ὦ ταῖς ἱεραῖς φέγγος Ἀθήναις καὶ ταῖς νήσοις
ἐπίκουρε,
τίν' ἔχων φήμην ἀγαθὴν ἦκεις, ἐφ' ὅτῳ κνισῶμε*
- ΑΛ τὸν Δῆμον ἀφεψήσας ὑμῖν καλὸν ἐξ αἰσχροῦ
πεποίηκα
- ΧΘ καὶ ποῦ ὅστιν νῦν, ὦ θαυμαστὰς ἐξευρίσκων
ἐπινοίας,
- ΑΛ ἐν ταῖσιν ἰοστεφάνοις οἰκεῖ ταῖς ἀρχαίαισιν
Ἀθήναις
- ΧΘ. πῶς ἂν ἴδοιμεν, ποίαν τιν' ἔχει σκευήν, χοῖος
γεγέννηται,
- ΑΛ. οἷός περ Ἀριστείδη πρότερον καὶ Μιλτιάδῃ
ξυνεσῖται
ὄψεσθε δέ καὶ γὰρ ἀνοιγνυμένων ψόφος ἤδη τῶν
προπυλαίων
ἀλλ' ὀλολύξατε φαινομέναισιν ταῖς ἀρχαίαισιν
Ἀθήναις
καὶ θαυμασταῖς καὶ πολυύμνοις, ἢν' ὁ κλεινὸς Δῆμος
ἐνοικεῖ

* Suggested by the story of Medea. She boiled an old ram and made him young. Apollodorus, 1.9.27

THE KNIGHTS, 1313-1328

He shall ne'er, as our commander,
fool it o'er this land of ours.
If he wants a little voyage,
let him launch his sale-trays, those
Whereupon he sold his lanterns,
steering to the kites and crows "

s s O let not a word of ill omen be heard ,
 away with all proof and citation,
And close for to-day the Law Courts, though they
 are the joy and delight of our nation
At the news which I bring let the theatre ring
 with Paean's of loud acclamation

CHOR O Light of the City, O Helper and friend
of the islands we guard with our fleets,
What news have you got? O tell me for what
shall the sacrifice blaze in our streets?

ss Old Demus I've stewed till his youth is renewed,
 and his aspect most charming and nice is ^a

CHOR O where have you left him, and where is he now,
you inventor of wondrous devices?

s s He dwells in the City of ancient renown,
 which the violet chaplet is wearing

CHOR O would I could see him ! O what is his garb,
and what his demeanour and bearing ?

88 As when, for his mess-mates, Multiades bold
and just Aristeides he chose
But now ye shall see him, for, listen, the bars
of the great Propylaea unclose
Shout, shout to behold, as the portals unfold,
fair Athens in splendour excelling,
The wondrous, the ancient, the famous in song,
where the noble Demus is dwelling !

ARISTOPHANES

- ΧΟ ὦ ταὶ λιπαραὶ καὶ ἰοστέφανοι καὶ ἀριζήλωτοι
 Ἀθῆναι,
 δεῖξατε τὸν τῆς Ἑλλάδος ἡμῖν καὶ τῆς γῆς τῆσδε
 μοναρχον
 ΑΛ ὁδ' ἐκεῖνος ὁρᾷν τεττιγοφορῶν, ἀρχαίῳ σχήματι
 λαμπρός,
 οὐ χοιρινῶν ὄζων, ἀλλὰ σπονδῶν, σμύρνη κατὰ-
 λειπτος.
 ΧΟ χαῖρ', ὦ βασιλεῦ τῶν Ἑλλήνων καὶ σοι ξυγ-
 χαίρομεν ἡμεῖς
 τῆς γὰρ πόλεως ἄξια πράττεται καὶ τοῦ Μαραθῶνι
 τροπαίου
 ΔΗΜΟΣ ὦ φίλτατ' ἀνδρῶν, ἐλθέ δεῦρ', Ἀγοράκριτε
 ὅσα με δέδρακας ἀγάθ' ἀφειψήσας
 ΑΛ. ἐγώ,
 ἀλλ', ὦ μέλ', οὐκ οἶσθ' οἶος ἦσθ' αὐτὸς πάρος,
 οὐδ' οἷ' ἔδρας ἐμὲ γὰρ νομίζοις ἂν θεόν
 ΔΗΜΟΣ τί δ' ἔδρων πρὸ τοῦ, κάτειπε, καὶ ποῖός τις ἦ,
 ΑΛ πρῶτον μὲν, ὅπότ' εἴποι τις ἐν τήκκλησίᾳ,
 ὦ Δῆμ', ἐραστής τ' εἰμὶ σὸς φιλῶ τέ σε
 καὶ κήδομαί σου καὶ προβουλεύω μόνος,
 τούτοις ὅποτε χρήσαιοί τις προοιμίους,
 ἀνωρτάλιζες κάκερουτίας
 ΔΗΜΟΣ. ἐγώ;
 ΑΛ εἴτ' ἐξαπατήσας σ' ἀντὶ τούτων ὥχετο.
 ΔΗΜΟΣ τί φῆς,
 ταυτί μ' ἔδρων, ἐγὼ δὲ τοῦτ' οὐκ ἠσθόμην,
 ΑΛ τὰ δ' ὧτά γ' ἂν σου νῆ Δί' ἐξεπετάννυτο
 ὥσπερ σκιαδεῖον καὶ πάλιν ξυνήγετο.

THE KNIGHTS, 1329-1348

CHOR O shining old town of the violet crown,
O Athens the envied, display a
The Sovereign of Hellas himself to our gaze,
the monarch of all we survey.

88 See, see where he stands, no vote in his hands,
but the golden cicala^b his hair in,
All splendid and fragrant with peace and with myrrh,
and the grand old apparel he's wearing!

CHOR Hail, Sovereign of Hellas! with thee we rejoice,
right glad to behold thee again
Enjoying a fate that is worthy the State
and the trophy on Marathon's plain.

DEMUS O Agoracritus, my dearest friend,
What good your stewing did me !

ss Say you so ?

Why, if you knew the sort of man you were,
And what you did, you'd reckon me a god

DFMUS What was I like? What did I do? Inform me

ss First, if a speaker in the Assembly said

O Demus, I'm your lover, I alone

Care for you, scheme for you, tend and love you well,

I say if anyone began like that

You clapped your wings and tossed your horns

DEMUS What, I?

s s Then in return he cheated you and left

DEMUS O did they treat me so, and I not know it!

ss Because, by Zeus, your ears would open wide

And close again, like any parasol

^a The opening words are quoted from Pindar, who first applied them to Athens in a dithyramb, Frag. 76 (Sandys)

^b Worn in old days by Athenians in their hair Thuc. 1. 6. 3.

* A marble monument near the great barrow on the site of the battle W 711

ARISTOPHANES

- ΔΗΜΟΣ οὕτως ἀνόητος ἐγεγενήμην καὶ γέρων;
 ΑΛ. καὶ νῆ Δί' εἴ γε δύο λεγοίτην ῥήτορε, 1350
 ὁ μὲν ποιείσθαι ναὺς λέγων, ὁ δ' ἕτερος αὖ
 καταμισθοφορῆσαι τοῦθ', ὁ τὸν μισθὸν λέγων
 τὸν τὰς τριήρεις παραδραμὼν ἂν ὥχετο
 οὗτος, τί κύπτεις, οὐχὶ κατὰ χώραν μενεῖς,
 ΔΗΜΟΣ αἰσχύνομαί τοι ταῖς πρότερον ἀμαρτίαις 1355
 ΑΛ. ἀλλ' οὐ σὺ τούτων αἴτιος, μὴ φροντίσης,
 ἀλλ' οἷ σε ταῦτ' ἐξηπάτων νῦν δ' αὖ φράσον
 εἴαν τις εἴπῃ βωμολόχος ξυνήγορος,
 οὐκ ἔστιν ὑμῖν τοῖς δικασταῖς ἀλφίτα,
 εἰ μὴ καταγνώσεσθε ταύτην τὴν δίκην, 1360
 τοῦτον τί δράσεις, εἰπέ, τὸν ξυνήγορον,
 ΔΗΜΟΣ ἄρας μετέωρον ἐς τὸ βάραθρον ἐμβαλῶ,
 ἐκ τοῦ λάρυγγος ἐκκρεμάσας Ὑπέρβολον
 ΑΛ. τουτὶ μὲν ὀρθῶς καὶ φρονίμως ἤδη λέγεις
 τὰ δ' ἄλλα, φέρ' ἴδω, πῶς πολιτεύσει φράσον 1365
 ΔΗΜΟΣ πρῶτον μὲν ὅποσοι ναὺς ἐλαύνουσιν μακράς,
 καταγομμένοις τὸν μισθὸν ἀποδώσω ἵντελῇ
 ΑΛ. πολλοῖς γ' ὑπολίσποις πυγιδίοισιν ἐχαρίσω.
 ΔΗΜΟΣ ἔπειθ' ὀπλίτης ἐντεθεὶς ἐν καταλόγῳ
 οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται, 1370
 ἀλλ' ὥσπερ ἦν τὸ πρῶτον ἐγγεγράφεται
 ΑΛ. τουτ' ἔδακε τὸν πόρπακα τὸν Κλεωνύμου
 ΔΗΜΟΣ οὐδ' ἀγοράσει γ' ἀγενειος οὐδεὶς ἐν ἀγορᾷ
 ΑΛ. ποῦ δῆτα Κλεισθένης ἀγοράσει καὶ Στράτων,
 ΔΗΜΟΣ τὰ μειράκια ταυτὶ λέγω, τὰν τῷ μύρῳ, 1375

* Lysias, 27 1, says that similar threats were really made
 εἰ μὴ καταψηφιεῖσθε ὡς κτενεουσιν ἐπιλείψει ὑμᾶς ἡ μισθοφορὰ
 "Barley" means "daily bread"

^b Below a precipice of the rock of the Pnyx, in the corner
 between Town Wall and Long Wall, outside the city

THE KNIGHTS, 1349-1375

DEMUS Had I so old and witless grown as that ?
 s s And if, by Zeus, two orators proposed,
 One to build ships of war, one to increase
 Official salaries, the salary man
 Would beat the ships-of-war man in a canter.
 Hallo ! why hang your head and shift your
 ground ?

DEMUS I am ashamed of all my former faults
 s s You're not to blame, pray don't imagine that.
 'Twas they who tricked you so But answer
 this,

If any scurvy advocate should say,
Now please remember, justices, ye'll have
No barley, if the prisoner gets off free,^a
 How would you treat that scurvy advocate ?

DEMUS I'd tie Hyperbolus about his neck,
 And hurl him down into the Deadman's Pit ^b
 s s. Why now you are speaking sensibly and well
 How else, in public business, will you act ?

DEMUS First, when the sailors from my ships of war
 Come home, I'll pay them all arrears in full
 s s For that, full many a well-worn rump will
 bless you

DEMUS Next, when a hoplite's placed in any list,^c
 There shall he stay, and not for love or money
 Shall he be shifted to some other list

s s That bit the shield-strap of Cleonymus ^d

DEMUS No beardless boy shall haunt the agora now

s s That's rough on Straton and on Cleisthenes ^e

DEMUS I mean those striplings in the perfume-mart,

^a i.e. for service on some expedition, but influence might
 be used to get a name removed, *P* 1180

^d Cleonymus had not yet thrown away his shield at
 Delium, but he must have been known as a coward

^e Two effeminate *A.* 122

ARISTOPHANES

- ἂ στωμυλεῖται τοιαδὶ καθήμενα
 σοφός γ' ὁ Φαίαξ, δεξιῶς τ' οὐκ ἀπέθανε.
 συνερκτικός γάρ ἐστι καὶ περαντικός,
 καὶ γνωμοτυπικός καὶ σαφής καὶ κρουστικός
 καταληπτικός τ' ἄριστα τοῦ θορυβητικοῦ 1380
- ΑΛ οὐκ οὖν καταδακτυλικὸς σὺ τοῦ λαλητικοῦ,
 ΔΗΜΟΣ μὰ Δι', ἀλλ' ἀναγκάσω κυνηγετεῖν ἐγὼ
 τούτους ἅπαντας, παυσαμένους ψηφισμάτων
- ΑΛ ἔχε νυν ἐπὶ τούτοις τουτονὶ τὸν ὀκλαδίαν,
 καὶ παῖδ' ἐνόρχην, ὅς περιοίσει τόνδε σοι 1385
 κἂν που δοκῇ σοι, τοῦτον ὀκλαδίαν ποίει
- ΔΗΜΟΣ. μακάριος ἐς τὰρχαῖα δὴ καθίσταμαι
- ΑΛ φήσεις γ', ἐπειδὴν τὰς τριακοντούτιδας
 σπονδὰς παραδῶ σοι δεῦρ' ἔθ' αἱ Σπονδαὶ
 ταχύ
- ΔΗΜΟΣ ὦ Ζεῦ πολυτίμηθ', ὡς καλαί πρὸς τῶν
 θεῶν, 1390
 ἔξεστιν αὐτῶν κατατριακοντούτισαι,
 πῶς ἔλαβες αὐτὰς ἑτέον,
- ΑΛ οὐ γὰρ ὁ Παφλαγὼν
 ἀπέκρυπτε ταύτας ἔνδον, ἵνα σὺ μὴ λάβῃς,
 νῦν οὖν ἐγὼ σοι παραδίδωμ' εἰς τοὺς ἀγροὺς
 αὐτὰς ἵεναι λαβόντα
- ΔΗΜΟΣ τὸν δὲ Παφλαγόναν, 1395
 ὃς ταῦτ' ἔδρασεν, εἴφ' ὃ τι ποιήσεις κακόν
- ΑΛ οὐδὲν μέγ' ἀλλ' ἢ τὴν ἐμήν ἔξει τέχνην
 ἐπὶ ταῖς πύλαις ἀλλαντοπωλήσει μόνος,
 τὰ κύνεια μίγνυς τοῖς ὀνείοις πράγμασιν,

* The passage ridicules an affectation of using adjectives in -ικός. For Phacax see Thuc v 4, and Plut Nic 11, Alc 13. He was of some importance in politics. The Scholiast says he had been tried for his life and acquitted.

THE KNIGHTS, 1376-1399

Who sit them down and chatter stuff like this,
Sharp fellow, Phaeax, wonderful defence,
Coercive speaker, most conclusive speaker;
Effective, argumentative, incisive,
Superlative against the combative^a

S S You're quite derisive of these talkatives.

DEMUS I'll make them all give up their politics,
 And go a-hunting with their hounds instead.
 S S Then on these terms accept this folding-stool^b,
 And here's a boy to carry it behind you
 No eunuch he !

DEMUS O, I shall be once more
 A happy Demus as in days gone by

S S I think you'll think so when you get the sweet
 Thirty-year treaties Treaties dear, come
 here

DEMUS Worshupful Zeus ! how beautiful they are
 Wouldn't I like to solemnize them all
 Whence got you these ?

S S. Why, had not Paphlagon
 Bottled them up that you might never see
 them ?

Now then I freely give you them to take
 Back to your farms, with you

DEMUS But Paphlagon
 Who wrought all this, how will you punish
 him ?

S S Not much this only he shall ply my trade,
 Sole sausage-seller at the City gates
 There let him dogs'-meat mix with asses' flesh,

^b It was the fashion in olden days for rich citizens to have these carried for them by attendants when they went to assemblies or the like.

ARISTOPHANES

μεθύων τε ταῖς πόρναισι λουδορήσεται, 14
κάκ τῶν βαλανείων πίεται τὸ λούτριον.
ΔΗΜΟΣ εὖ γ' ἐπενόησας οὐπὲρ ἐστὶν ἄξιος,
πόρναισι καὶ βαλανεῦσι διακεκραγένοι,
καί σ' ἀντὶ τούτων ἐς τὸ πρυτανεῖον καλῶ
ἐς τὴν ἔδραν θ', ἵν' ἐκεῖνος ἦν ὁ φαρμακός 14
ἔπου δὲ ταυτηνὶ λαβὼν τὴν βατραχίδα
κάκεῖνον ἐκφέρέτω τις ὡς ἐπὶ τὴν τέχνην,
ἵν' ἴδωσιν αὐτόν, οἷς ἐλωβᾷθ', οἱ ξένοι.

THE KNIGHTS, 1400-1408

There let him, tipsy, with the harlots wrangle,
And drink the filthy scouring of the bath
DEMUS A happy thought , and very fit he is
To brawl with harlots and with bathmen there.
But you I ask to dinner in the Hall,
To take the place that scullion held before
Put on this frog-green robe and follow me
Whilst him they carry out to ply his trade
That so the strangers, whom he wronged, may
see him.*

* Strangers were not present at the Lenacan festival.

THE CLOUDS

INTRODUCTION

THE *Clouds* was produced at the Great Dionysia 423 B.C. The first prize was awarded to Cratinus with the *Wine-flagon*, the second to Ameipsias with the *Connos*, and Aristophanes was third and last.

The present is a revised edition published, but not exhibited, some years later, for in the New Parabasis the poet refers to the *Maricas* of Eupolis which was produced 421 B.C. In one of the Greek arguments prefixed to the play, it is stated that this revision (*διόρθωσις*) extends generally "through almost every part," but that it is "entire" (*όλοσχερής*) (1) in the Parabasis, (2) "where the Just Logic speaks to the Unjust," and (3) "where the school of Socrates is set on fire."

As to the Parabasis (518-562) where Aristophanes, speaking in the first person, expresses his indignation at his defeat, there can be no doubt. As regards (2) Mr Rogers justly holds that this does not refer to the *whole* dispute between the *Δόγοι* (for this "is the very core of the play"), but to the magnificent anapaests in which the Just Logic describes "the ancient education," 961 *seq*. As regards (3) there can be little certainty.

The aim of the Comedy is to attack the Sophistical system of Education, which like "some subtle and insidious disease was sapping the very life of old
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THE CLOUDS

Athenian character; which for a money payment taught men to argue not for Truth but for Victory; to assail all traditional beliefs; and to pride themselves on their ability to take up a bad cause and make it triumph over the right "a ✓

* In taking Socrates as "the representative and embodiment in a concrete form" of the Sophistic school Aristophanes is notoriously unjust. No one had less regard for speculation about τὰ μετέωρα and τὰ ὑπὸ τῆς γῆς than Socrates, to take money for teaching was in his eyes a crime, and the whole of his dialectic aimed not at "making the worse appear the better reason," but at the discovery of ethical truth. None the less, as Grote remarks, "if an Athenian had been asked 'Who are the principal Sophists in your city?' he would have named Socrates among the first," while he seemed to court caricature as he ambled round the agora and gymnasia, "bald-headed, with the countenance of a satyr and a protuberant belly, habitually barefoot, clad only in a shabby gaberdine (τρίβων) without even the usual undergarment (χιτών)" b

That the Athenians took the attack on him seriously, or that it had the least effect on his condemnation in 399, is wholly questionable. Plutarch (*De educat. puerorum*, c. 14, p. 10 c) relates that, when asked if he was not "indignant" at it, he replied, "No, not I; I am chaffed in the theatre as in a wine-party", and Plato in the *Symposium* (221 n) not only brings in both Socrates and Aristophanes as guests who meet without offence, but makes Alcibiades quote the poet's own words (l. 362) as an

* Rogers, Introduction, p. xviii

b *Ibid.* p. xxi

ARISTOPHANES

admirable description of Socrates. Nor is it probable that, if he had held Aristophanes partly guilty for his master's execution, he would when dying have kept a copy of his comedies in his bed, or published his inimitable epigram

*αἱ Χάριτες, τέμενός τι λαβεῖν ὅπερ οὐχὶ πεσεῖται
ζητούσαι, ψυχὴν εὖρον Ἀριστοφανούς^a*

In fact, when Socrates at the beginning of the *Apology* is made not only to quote the *Clouds* but to put phrases from it into an imaginary legal indictment, of which he says he is in more terror than of his actual accusers, it may well be that Plato—"putting into his mouth reflexions upon the *Clouds* which he, we may be sure, would never have uttered,"^b—indicates with fine irony that it was a poor charge which was less weighty than the jibe of a comedian. But whether this be so or not, the fact of Plato introducing the quotations as well known and familiar proves—as do similar quotations in the *Oeconomicus* and *Symposium* of Xenophon—that when he wrote the *Clouds* had already that established fame which it has ever since maintained

- ^a The Graces sought a heavenly shrine, which ne'er
Shall come to nought,
And in thy soul, Immortal Poet, found
The shrine they sought.

ROGERS

- ^b Rogers, *Introd* p xxiv.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΣΤΡΕΨΙΑΔΗΣ

ΦΕΙΔΙΠΠΙΔΗΣ

ΘΕΡΑΙΩΝ ΣΤΡΕΨΙΑΔΟΥ

ΜΑΘΗΤΑΙ ΣΩΚΡΑΤΟΥΣ

ΣΩΚΡΑΤΗΣ

ΧΟΡΟΣ ΝΕΦΕΛΩΝ

ΔΙΚΑΙΟΣ ΛΟΓΟΣ

ΑΔΙΚΟΣ ΛΟΓΟΣ

ΠΑΣΙΑΣ

ΑΜΤΝΙΑΣ

ΜΑΡΤΥΣ

ΧΑΙΡΕΦΩΝ

ΝΕΦΕΛΑΙ

ΣΤΡΕΨΙΑΔΗΣ Ἰοῦ ἰοῦ

ὦ Ζεῦ βασιλεῦ, τὸ χρήμα τῶν νυκτῶν ὅσον
 ἀπέραντον οὐδέποθ' ἡμέρα γενήσεται,
 καὶ μὴν πάλαι γ' ἀλεκτρύνος ἤκουσ' ἐγὼ
 οἱ δ' οἰκέται ῥέγκουσιν ἀλλ' οὐκ ἂν πρὸ τοῦ 5
 ἀπόλοιο δῆτ', ὦ πόλεμε, πολλῶν οὔνεκα,
 ὅτ' οὐδὲ κολάσ' ἔξεστί μοι τοὺς οἰκέτας
 ἀλλ' οὐδ' ὁ χρηστός οὕτωσὶ νεανίας
 ἐγείρεται τῆς νυκτός, ἀλλὰ πέρδεται
 ἐν πέντε σισύραις ἐγκεκορδυλημένῳ 10
 ἀλλ', εἰ δοκεῖ, ῥέγκωμεν ἐγκεκαλυμμένοι

ἀλλ' οὐ δύναμαι δειλαιοσ εὔδειν δακνόμενος ^Α
 ὑπὸ τῆς δαπάνης καὶ τῆς φάτνης καὶ τῶν χρεῶν,
 διὰ τουτονὶ τὸν νιόν ὁ δὲ κόμην ἔχων
 ἱππάζεται τε καὶ ξυνωρικεύεται 15
 ὄνειροπολεῖ θ' ἵππους ἐγὼ δ' ἀπόλλυμαι,
 ὁρῶν ἄγουσαν τὴν σελήνην εἰκάδας
 οἱ γὰρ τόκοι χωροῦσιν ἅπτε, παῖ, λύχνον,
 κᾶκφερε τὸ γραμματεῖον, ἵν' ἀναγνῶ λαβὼν
 ὁπόσοις ὀφείλω καὶ λογίσωμαι τοὺς τόκους 20
 φέρ' ἴδω, τί ὀφείλω, " δώδεκα μνᾶς Πασίᾳ "

^α At the back of the stage are two buildings—the house of
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THE CLOUDS ^a

STREPSIADES

O dear ! O dear !

O Lord ! O Zeus ! these nights, how long they are
Will they ne'er pass ? will the day never come ?
Surely I heard the cock crow, hours ago
Yet still my servants snore These are new customs
O 'ware of war for many various reasons ,
One fears in war even to flog one's servants
And here's this hopeful son of mine wrapped up
Snoring and sweating under five thick blankets
Come, we'll wrap up and snore in opposition
(Tries to sleep)

But I can't sleep a wink, devoured and bitten
By ticks, and bugbears, duns, and race-horses,
All through this son of mine He curls his hair,^b
And sports his thoroughbreds, and drives his tandem ;
Even in dreams he rides while I—I'm ruined,
Now that the Moon has reached her twentieth,
And paying-time comes on ^c Boy ! light a lamp,
And fetch my ledger now I'll reckon up
Who are my creditors, and what I owe them.
Come, let me see then Fifty pounds to Pallas !

Strepsades and the Phrontisterion The interior of the first is exposed to view by means of the eccyclema

^a Like the Knights, cf *K* 580

^c Interest was payable on the first day of each new month, and the days after the twentieth mark its near approach

ARISTOPHANES

- τοῦ δώδεκα μνάς Πασία, τί ἐχρησάμην;
 ὅτ' ἐπριάμην τὸν κοππατίαν οἴμοι τάλας,
 εἴθ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ
- ΦΕΙΔΙΠΠΙΑΔΗΣ Φίλων, ἀδικεῖς ἔλαυνε τὸν σαυτοῦ δρόμον 2'
- ΣΤ τοῦτ' ἔστι τουτὶ τὸ κακὸν ὃ μ' ἀπολώλεκεν·
 ὄνειροπολεῖ γὰρ καὶ καθεύδων ἵππικὴν
- ΦΕΙ. πόσους δρόμους ἔλα τὰ πολεμιστήρια,
 ΣΤ ἐμέ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαύνεις δρόμους
 ἀτὰρ " τί χρέος ἔβα " με μετὰ τὸν Πασίαν, 3'
 " τρεῖς μναὶ διφρίσκου καὶ τροχοῖν Ἀμυνία "
- ΦΕΙ ἄπαγε τὸν ἵππον ἐξαλίσας οἴκαδε
 ΣΤ ἀλλ', ὦ μέλ', ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν,
 ὅτε καὶ δίκας ὠφληκα χᾶτεροι τόκου
 ἐνεχυράσεσθαί φασιν
- ΦΕΙ ἐτέόν, ὦ πάτερ, 3'
 τί δυσκολαίνεις καὶ στρέφει τὴν νύχθ' ὄλην;
 ΣΤ δάκνει με δῆμαρχός τις ἐκ τῶν στρωμάτων.
- ΦΕΙ ἔασον, ὦ δαιμόνιε, καταδαρθεῖν τί με
 ΣΤ σὺ δ' οὖν κάθεινδε τὰ δὲ χρέα ταῦτ' ἴσθ' ὅτι
 ἐς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέψεται 4'
 φεῦ.
 εἴθ' ὠφελ' ἢ προμνήστρι' ἀπολέσθαι κακῶς,
 ἥ τις με γῆμ' ἐπῆρε τὴν σὴν μητέρα·
 ἐμοὶ γὰρ ἦν ἄγροικος ἡδιστος βίος,
 εὐρωτιῶν, ἀκόρητος, εἰκῇ κείμενος,
 βρύων μελίτταις καὶ προβάτοις καὶ στεμφύλοις. 4'
 ἔπειτ' ἔγλημα Μεγακλέους τοῦ Μεγακλέους

^a Lit " the horse branded with a koppa (ϙ)," the symbol of Corinth, where the breed was supposed to descend from Pegasus

THE CLOUDS, 22-46

Why fifty pounds to Pasion ? what were they for ?
O, for the hack ^a from Corinth O dear ! O dear !
I wish my eye had been hacked out before—

PHILIDIPIDES (*In his sleep*) You are cheating, Philon ;
keep to your own side

ST. Ah ! there it is ! that's what has ruined me !

Even in his very sleep he thinks of horses

PH (*In his sleep*) How many heats do the war-chariots run ?

ST A pretty many heats you have run your father

Now then, what debt assails me ^b after Pasion ?

A curricule and wheels Twelve pounds Amyntas

PH (*In his sleep*) Here, give the horse a roll, and take
him home

ST You have rolled me *out* of house and home, my boy,
Cast in some suits already, while some swear
They'll seize my goods for payment

PH Good, my father,
What makes you toss so restless all night long ?

ST There's a bumbailiff ^c from the mattress bites me.

PH Come now, I prithee, let me sleep in peace

ST Well then, you sleep, only be sure of this,
These debts will fall on your own head at last.
Alas, alas !

For ever cursed be that same match-maker,
Who stirred me up to marry your poor mother.

Mine in the country was the pleasantest life,

Untidy, easy-going, ^d unrestrained,

Brimming with olives, sheepfolds, honey-bees.

Ah ! then I married—I a rustic—her

^b *τὴ χρεὸς ἔβα με* is from an unknown play of Euripides: Schol
^c *δημαρχος* a surprise instead of *κόρυς* or *φυλλα* He was the
headman of the deme, and also issued executions for unpaid debts

^d Lit "mouldy, unswept"

ARISTOPHANES

ἀδελφιδὴν ἄγροικος ὦν ἐξ ἄστεως,
 σεμνὴν, τρυφῶσαν, ἐγκεκοισυρωμένην.
 ταύτην ὅτ' ἐγάμουν, συγκατεκλινόμεν ἐγὼ
 ὄζων τρυγός, τρασιᾶς, ἐρίων περιουσίας, 5
 ἢ δ' αὖ μύρου, κρόκου, καταγλωττισμάτων,
 δαπάνης, λαφυγμοῦ, Κωλιάδος, Γενετυλλίδος
 οὐ μὴν ἐρῶ γ' ὡς ἄργος ἦν, ἀλλ' ἐσπάθα.
 ἐγὼ δ' ἂν αὐτῇ θοῖμάτιον δεικνὺς τοδὶ
 πρόφασιν ἔφασκον, "ὦ γύναι, λίαν σπαθᾶς" 6

ΘΕΡΑΠΩΝ ἔλαιον ἡμῖν οὐκ ἔνεστ' ἐν τῷ λύχνῳ.

ΣΤ οἴμοι τί γάρ μοι τὸν πότην ἤπτες λύχνον,
 δεῦρ' ἔλθ', ἵνα κλάῃς

ΘΕ. διὰ τί δῆτα κλαύσομαι,

ΣΤ. ὅτι τῶν παχειῶν ἐνετίθεις θρυαλλίδων
 μετὰ ταῦθ', ὅπως νῶν ἐγένεθ' υἱὸς οὐτοσί, 60
 ἐμοί τε δὴ καὶ τῇ γυναικὶ τάγαθῇ,
 περὶ τοῦνοματος δὴ ντεῦθεν ἐλοιδορούμεθα
 ἢ μὲν γὰρ ἵππον προσετίθει πρὸς τοῦνομα,
 Ξάνθιππον ἢ Χάριππον ἢ Καλλιππίδην,
 ἐγὼ δὲ τοῦ πάππου τιθέμην Φειδωνίδην 65
 τέως μὲν οὖν ἐκρινόμεθ' εἰτα τῷ χρόνῳ
 κοινῇ ξυνέβημεν καθέμεθα Φειδιππίδην
 τοῦτον τὸν υἱὸν λαμβάνουσ' ἐκορίζετο,
 ὅταν σὺ μέγας ὦν ἄρμ' ἐλαίνης πρὸς πόλιν,
 ὥσπερ Μεγακλῆς, ξυστίδ' ἔχων ἐγὼ δ' ἔφην, 70
 ὅταν μὲν οὖν τὰς αἰγας ἐκ τοῦ φελλέως,
 ὥσπερ ὁ πατήρ σου, διφθέραν ἐνημμένως
 ἀλλ' οὐκ ἐπίθετο τοῖς ἐμοῖς οὐδὲν λόγοις,

* Lit "of M the son of M," the repetition of the name being intended to enhance its importance. Megacles was a common name for the male, as Coesyra for the female, children of the aristocratic Alcmaeonid family.

THE CLOUDS, 47-73

A fine town-lady, niece of Megacles^a
 A regular, proud, luxurious, Coesyra
 This wife I married, and we came together,
 I rank with wine-lees, fig-boards,^b greasy woolpacks ;
 She all with scents, and saffron, and tongue-kissings,
 Feasting, expense, and lordly modes of loving.^c
 She was not idle though, she was too fast^d
 I used to tell her, holding out my cloak,
 Threadbare and worn, *Wife, you're too fast by half.*

SERVANT-BOY Here's no more oil remaining in the lamp

ST O me ! what made you light the tipping lamp ?

Come and be whipp'd

SERV Why, what would you whip me for ?

ST Why did you put one of those thick wicks in ?

Well, when at last to me and my good woman

This hopeful son was born, our son and heir,

Why then we took to wrangle on the name

She was for giving him some knightly name,

" Callippides, " Xanthippus " or " Charippus " :

I wished " Pheidonides, " his grandsire's^e name.

Thus for some time we argued till at last

We compromised it in Pheidippides

This boy she took, and used to spoil him, saying,

Oh ! when you are driving to the Acropolis, clad

Like Megacles, in your purple, whilst I said

Oh ! when the goats you are driving from the fells,

Clad like your father, in your sheepskin coat

Well, he cared nought for my advice, but soon

^a On which they were dried in the sun

^b Κωλίας and Περυλλίς are names of love-deities

^c σπαθαώ is literally "to ply the shuttle" (σπάθη), then as a slang term "to squander"

^d Boys were regularly named after a grandfather, cf B. 283
 Pheidonides = "a son of thrift" (φειδῶ)

ARISTOPHANES

ἀλλ' ἵππερόν μου κατέχεεν τῶν χρημάτων.
νῦν οὖν ὅλην τὴν νύκτα φροντίζων, ὁδὸν
μίαν εὖρον, ἀτραπὸν δαμνόντως ὑπερφυᾶ,
ἦν ἦν ἀναπείσω τουτονί, σωθήσομαι
ἀλλ' ἐξεγείραι πρῶτον αὐτὸν βούλομαι
πῶς δῆτ' ἂν ἡδιστ' αὐτὸν ἐπεγείραιμι, πῶς,
Φειδιππίδη, Φειδιππίδιον

- ΦΕΙ. τί, ὦ πάτερ,
ΣΤ. κύσον με καὶ τὴν χεῖρα δὸς τὴν δεξιάν.
ΦΕΙ. ἰδοῦ. τί ἔστιν,
ΣΤ. εἰπέ μοι, φιλεῖς ἐμέ;
ΦΕΙ. νῆ τὸν Ποσειδῶ τουτονὶ τὸν ἵππιον
ΣΤ. μή μοί γε τοῦτον μηδαμῶς τὸν ἵππιον·
οὗτος γὰρ ὁ θεὸς αἰτιὸς μοι τῶν κακῶν
ἀλλ' εἶπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς, 8
ὦ παῖ, πιθοῦ
ΦΕΙ. τί οὖν πίθωμαι δῆτά σοι,
ΣΤ. ἔκστρεψον ὡς τάχιστα τοὺς σαιτοῦ τρόπους,
καὶ μάνθαν' ἐλθὼν ἂν ἐγὼ παραινέσω.
ΦΕΙ. λέγε δῆ, τί κελεύεις,
ΣΤ. καὶ τι πείσει,
ΦΕΙ. πείσομαι, 9
νῆ τὸν Διόνυσον
ΣΤ. δεῦρό νυν ἀπόβλεπε
ὄρῃς τὸ θύριον τοῦτο καὶ τῷ κίδιον,
ΦΕΙ. ὄρῳ τί οὖν τοῦτ' ἐστὶν ἐτεόν, ὦ πάτερ,
ΣΤ. ψυχῶν σοφῶν τοῦτ' ἐστὶ φροντιστήριον
ἐνταῦθ' ἐνοικοῦσ' ἄνδρες οἱ τὸν οὐρανὸν
λέγοντες ἀναπείθουσιν ὡς ἔστιν πῶς γεῖς

* Lit "he poured" M. the name of the plague of horse-fever upon." ἵππερος is
invented in imitation of the male, as of ἵκτερος "jaundice"
pointing to some statuette of Poseidon near his bed.
270 070

THE CLOUDS, 74-96

A galloping consumption caught ^a my fortunes.
Now cogitating all night long, I've found
One way, one marvellous transcendent way,
Which if he'll follow, we may yet be saved
So,—but, however, I must rouse him first ;
But how to rouse him kindest ? that's the rub
Pheidippides, my sweet one

PH		Well, my father
ST	Shake hands, Pheidippides, shake hands and kiss me	
PH	There, what's the matter ?	
ST		Dost thou love me, boy ?
PH	Ay ! by Poseidon there, ^b the God of horses	
ST	No, no, not that miss out the God of horses,	
	That God's the origin of all my evils	
	But if you love me from your heart and soul,	
	My son, obey me	
PH		Very well what in ?
ST	Strip with all speed, strip off your present habits,	
	And go and learn what I'll advise you to	
PH	Name your commands	
ST		Will you obey ?
PH		I will,
	By Dionysus !	
ST		Well then, look this way
	See you that wicket and the lodge beyond ?	
PH	I see and prithee what is that, my father ?	
ST	That is the thinking-house ^c of sapient souls	
	Therewith dwell them who teach—aye, who persuade us,	
	That Heaven is one vast fire-extinguisher ^d	

^a The word *φροντιστήριον*, "thinking-establishment," is apparently the invention of Aristophanes

^d So *πυργός* is usually rendered. The Ravenna Scholiast gives three explanations, (1) "stove," (2) "the place where coals are crammed" (*συμπυλίζονται*), and (3) "furnace" (*φούρνος*).

ARISTOPHANES

κάστω περὶ ἡμᾶς οὗτος, ἡμεῖς δ' ἀνθρακες.
οὗτοι διδάσκουσ', ἀργύριον ἦν τις διδῶ,
λέγοντα νικᾶν καὶ δίκαια κᾶδικα

ΦΕΙ. εἰσὶν δὲ τίνες,

ΣΤ οὐκ οἶδ' ἀκριβῶς τοῦνομα·
μεριμνοφροντισταὶ καλοὶ τε καὶ αἰσθητοί

ΦΕΙ. αἰβοῖ, πονηροὶ γ', οἶδα τοὺς ἀλαζόνας,
τοὺς ὠχριῶντας, τοὺς ἀνυποδήτους λέγεις
ὧν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν

ΣΤ. ἦ ἦ, σιώπα μηδὲν εἶπης νήπιον
ἀλλ' εἴ τι κήδει τῶν πατρῶων ἀλφίτων,
τούτων γενοῦ μοι, σχασάμενος τὴν ἵππικὴν.

ΦΕΙ οὐκ ἂν μὰ τὸν Διόνυσον, εἰ δοίης γέ μοι
τοὺς Φασιανούς οὓς τρέφει Λεωγόρας

ΣΤ ἴθ', ἀντιβολῶ σ', ὦ φίλτατ' ἀνθρώπων ἐμοί,
ἐλθὼν διδάσκου

ΦΕΙ καὶ τί σοι μαθήσομαι,

ΣΤ εἶναι παρ' αὐτοῖς φασιν ἄμφω τὸν λόγον,
τὸν κρείττον', ὅστις ἐστί, καὶ τὸν ἥττονα
τούτου τὸν ἕτερον τοῖν λόγων, τὸν ἥττονα,
νικᾶν λέγοντά φασι τᾷδικώτερα

ἦν οὖν μάθης μοι τὸν ἄδικον τοῦτον λόγον,
ἃ νῦν ὀφείλω διὰ σέ, τούτων τῶν χρεῶν
οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβελὸν οὐδεὶς

ΦΕΙ οὐκ ἂν πιθοίμην οὐ γὰρ ἂν τλαίην ἰδεῖν
τοὺς ἵππείας τὸ χρώμα διακεκναισμένους

ΣΤ. οὐκ ἄρα μὰ τὴν Δήμητρα τῶν γ' ἐμῶν ἔδει,
οὐτ' αὐτὸς οὐθ' ὁ ζύγιος οὐθ' ὁ σαμφόρας
ἀλλ' ἐξελῶ σ' ἐς κόρακας ἐκ τῆς οἰκίας

* "Either horses or birds" (i.e. pheasants) says the Scholast; but the former seem clearly indicated

¹ To teach young men τὸν ἥττω λόγον κρείττω ποιεῖν was the

THE CLOUDS, 97-123

Placed round about us, and that we're the cinders.
Aye, and they'll teach (only they'll want some money),
How one may speak and conquer, right or wrong

PH. Come, tell their names

ST Well, I can't quite remember,

But they're deep thinkers, and true gentlemen

PH Out on the rogues! I know them Those rank pedants,
Those palefaced, barefoot vagabonds you mean
That Socrates, poor wretch, and Chaerephon

ST. Oh! Oh! hush! hush! don't use those foolish words;
But if the sorrows of my barley touch you,
Enter their Schools and cut the Turf for ever.

PH I wouldn't go, so help me Dionysus,
For all Leogoras's breed of Phasians ^a!

ST Go, I beseech you, dearest, dearest son,
Go and be taught

PH And what would you have me learn?

ST. 'Tis known that in their Schools they keep two Logics,^b
The Worse, Zeus save the mark,^c the Worse and
Better

This Second Logic then, I mean the Worse one,
They teach to talk unjustly and—prevail
Think then, you only learn that Unjust Logic,
And all the debts, which I have incurred through
you,—

I'll never pay, no, not one farthing of them

PH I will not go How could I face the knights
With all my colour worn and torn away!

ST O! then, by Earth, you have eat your last of mine,
You, and your coach-horse, and your sigma-brand
Out with you! Go to the crows, for all I care.

famous "promise of Protagoras" (τὸ ἢ ἐπαγγελμα, Arist. *Rhet.*
ii 24. 11), the sophist of Abdera

^a *δοῖς ἐστὶ* is "a sort of contemptuous dismissal". R.

ARISTOPHANES

- ΦΕΙ. ἀλλ' οὐ περιόψεταί μ' ὁ θεὸς Μεγακλῆς
ἀνιππον ἀλλ' εἵσειμι, σοῦ δ' οὐ φροντιῶ.
- ΣΤ. ἀλλ' οὐδ' ἐγὼ μέντοι πεσὼν γε κείσομαι
ἀλλ' εὐξάμενος τοῖσιν θεοῖς διδάξομαι
αὐτὸς βαδίζων εἰς τὸ φροντιστήριον
πῶς οὖν γέρων ὦν καπιλήσμων καὶ βραδὺς
λόγων ἀκριβῶν σκινδαλάμους μαθήσομαι,
ἱτητέον τί ταῦτ' ἔχων στραγγεύομαι,
ἀλλ' οὐχὶ κόπτω τὴν θύραν, παῖ, παιδίον
- ΜΑΘΗΤΗΣ βάλλ' ἐς κόρακας τίς ἐσθ' ὁ κόψας τὴν θύραν;
- ΣΤ. Φεῖδωνος υἱὸς Στρεψιάδης Κικυννόθεν
- ΜΑ ἀμαθής γε νῆ Δί', ὅστις οὕτως σφόδρα
ἀπεριμερίμνως τὴν θύραν λελάκτικας
καὶ φροντίδ' ἐξήμβλωκας ἐξευρημένην
- ΣΤ. σύγγνωθί μοι τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν.
ἀλλ' εἰπέ μοι τὸ πρᾶγμα τοῦ ἐξημβλωμένου
- ΜΑ. ἀλλ' οὐ θέμις πλὴν τοῖς μαθηταῖσιν λέγειν
- ΣΤ λέγε νυν ἐμοὶ θαρρῶν ἐγὼ γὰρ οὐτοσὶ
ἦκω μαθητὴς εἰς τὸ φροντιστήριον
- ΜΑ. λέξω νομίσαι δὲ ταῦτα χρή μυστήρια
ἀνήρετ' ἄρτι Χαιρεφῶντα Σωκράτης
ψύλλαν ὁπόσους ἄλλοιτο τοὺς αὐτῆς πόδας
δακοῦσα γὰρ τοῦ Χαιρεφῶντος τὴν ὀφρὺν
ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφήλατο.
- ΣΤ πῶς δῆτα τοῦτ' ἐμέτρησε,
- ΜΑ δεξιότατα
κηρὸν διατήξας, εἶτα τὴν ψύλλαν λαβὼν
ἐνέβαψεν εἰς τὸν κηρὸν αὐτῆς τῷ πόδε,
κῆτα ψυγείσῃ περιέφυσαν Περσικαί
ταύτας ὑπολύσας ἀνεμέτρει τὸ χωρίον.

* The name of a deme.

THE CLOUDS, 124-152

PH. But uncle Megacles won't leave me long
Without a horse I'll go to him ' good-bye.

sr I'm thrown, by Zeus, but I won't long lie prostrate.
I'll pray the Gods and send myself to school
I'll go at once and try their thinking-house
Stay how can I, forgetful, slow, old fool,
Learn the nice hair-splittings of subtle Logic?
Well, go I must 'Twont do to linger here
Come on, I'll knock the door Boy! Ho there, boy!

STUDENT (*Within*) O, hang it all! who's knocking at the door?

sr Me! Pheidon's son Strepsiades of Cicynta^a

STU Why, what a clown you are! to kick our door,
In such a thoughtless, inconsiderate way!
You've made my cogitation to miscarry^b

sr Forgive me. I'm an awkward country fool
But tell me, what was that I made miscarry?

STU 'Tis not allowed Students alone may hear

sr O that's all right you may tell *me* I'm come
To be a student in your thinking-house

STU Come then But they're high mysteries, remember.
'Twas Socrates was asking Chaerephon,
How many feet of its own a flea could jump.
For one first bit the brow^c of Chaerephon,
Then bounded off to Socrates's head

sr How did he measure this?

STU Most cleverly
He warmed some wax, and then he caught the flea,
And dipped its feet into the wax he'd melted
Then let it cool, and there were Persian slippers!
These he took off, and so he found the distance

^a Cf Plato, *Theaet* 149 seq., where Socrates describes himself as practising the art of intellectual midwifery (*μαϊευτική τέχνη*) and bringing thoughts to the birth

^c "C had bushy eyebrows and S. was bald". Schol

ARISTOPHANES

- ΣΤ. ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν.
 ΜΑ. τί δῆτ' ἄν, ἕτερον εἰ πύθοιο Σωκράτους
 φρόντισμα,
 ΣΤ. ποῖον, ἀντιβολῶ, κάτειπέ μοι.
 ΜΑ. ἀνῆρετ' αὐτὸν Χαιρεφῶν ὁ Σφήττιος
 ὁπότερα τὴν γνώμην ἔχοι, τὰς ἐμπίδας
 κατὰ τὸ στόμ' ἄδειν, ἢ κατὰ τοῦρροπύγιον.
 ΣΤ. τί δῆτ' ἐκεῖνος εἶπε περὶ τῆς ἐμπίδος,
 ΜΑ. ἔφασκεν εἶναι τοῦντερον τῆς ἐμπίδος
 στενόν διὰ λεπτοῦ δ' ὄντος αὐτοῦ τὴν πνοὴν
 βίᾳ βαδίζειν εὐθὺ τοῦρροπυγίου
 ἔπειτα κοῖλον πρὸς στενῶ προσκείμενον
 τὸν πρωκτὸν ἡχεῖν ὑπὸ βίας τοῦ πνεύματος
 ΣΤ. σάλπιγξ ὁ πρωκτός ἐστιν ἄρα τῶν ἐμπίδων.
 ὦ τρισμακάριος τοῦ διεντερεύματος
 ἢ ῥαδίως φεύγων ἂν ἀποφύγοι δίκην
 ὅστις δίοιδε τοῦντερον τῆς ἐμπίδος
 ΜΑ. πρῶτην δέ γε γνώμην μεγάλην ἀφηρέθη
 ὑπ' ἀσκαλαβώτου
 ΣΤ. τίνα τρόπον; κάτειπέ μοι.
 ΜΑ. ζητοῦντος αὐτοῦ τῆς σελήνης τὰς ὁδοὺς
 καὶ τὰς περιφοράς, εἴτ' ἄνω κεχηνότης
 ἀπὸ τῆς ὀροφῆς νύκτωρ γαλεώτης κατέχεσεν.
 ΣΤ. ἦσθην γαλεώτῃ καταχέσαντι Σωκράτους
 ΜΑ. ἐχθές δέ γ' ἡμῖν δειπνον οὐκ ἦν ἐσπέρας.
 ΣΤ. εἰεν· τί οὖν πρὸς τάλφιτ' ἐπαλαμήσατο,
 ΜΑ. κατὰ τῆς τραπέζης καταπάσας λεπτὴν τέφραν,
 κάμψας ὀβελίσκον, εἶτα διαβήτην λαβών,
 ἐκ τῆς παλαιστρας θοῖμάτιον ὑφείλετο.

'THE CLOUDS, 153-179

ST O Zeus and king, what subtle intellects !

STU. What would you say then if you heard another,
Our Master's own ?

ST O come, do tell me that.

STU. Why, Chaerephon was asking him in turn,
Which theory did he sanction ; that the gnats
Hummed through their mouth, or backwards, through
the tail ?

ST. Aye, and what said your Master of the gnat ?

STU. He answered thus the entrail of the gnat
Is small · and through this narrow pipe the wind
Rushes with violence straight towards the tail ;
There, close against the pipe, the hollow rump
Receives the wind, and whistles to the blast

ST So then the rump is trumpet to the gnats !
O happy, happy in your entrail-learning !
Full surely need he fear nor debts nor duns,
Who knows about the entrails of the gnats

STU And yet last night a mighty thought we lost
Through a green lizard

ST Tell me, how was that ?

STU Why, as Himself, with eyes and mouth wide open,
Mused on the moon, her paths and revolutions,
A lizard from the roof squirted full on him

ST He, he, he, he I like the lizard's spattering Socrates

STU Then yesterday, poor we, we'd got no dinner.

ST Hah ! what did he devise to do for barley ?

STU He sprinkled on the table—some fine ash—^a

He bent a spit—he grasped it compass-wise—
And—filched a mantle from the Wrestling School

^a As though he were going to solve some geometrical problem
Instead he uses the bent spit to hook away a cloak The palaestra,
like the market-place, was one of the usual haunts of Socrates.

ARISTOPHANES

- ΣΤ. τί δῆτ' ἐκείνων τὸν Θaalῆν θαυμάζομεν,
 ἄνοιγ' ἄνοιγ' ἀνύσας τὸ φροντιστήριον,
 καὶ δείξον ὡς τάχιστα μοι τὸν Σωκράτην.
 μαθητιῶ γάρ ἄλλ' ἄνοιγε τὴν θύραν
 ὦ Ἡράκλεις, ταυτὶ ποδαπὰ τὰ θηρία,
- ΜΑ τί ἐθαύμασας, τῷ σοι δοκοῦσιν εἰκέναι,
- ΣΤ τοῖς ἐκ Πύλου ληφθεῖσι, τοῖς Λακωνικοῖς
 ἀτὰρ τί ποτ' ἐς τὴν γῆν βλέπουσιν οὐτοί,
- ΜΑ ζητοῦσιν οὗτοι τὰ κατὰ γῆς
- ΣΤ. βολβούς ἄρα
 ζητοῦσι μή νυν τουτογὶ φροντίζετε
 ἐγὼ γὰρ οἶδ' ἵν' εἰσὶ μεγάλοι καὶ καλοί
 τί γὰρ οἶδε δρῶσιν οἱ σφόδρ' ἐγκεκυφότες,
- ΜΑ οὗτοι δ' ἐρεβοδιφῶσιν ὑπὸ τὸν Τάρταρον
- ΣΤ. τί δῆθ' ὁ πρωκτὸς ἐς τὸν οὐρανὸν βλέπει,
- ΜΑ αὐτὸς καθ' αὐτὸν ἀστρονομεῖν διδάσκεται
 ἄλλ' εἴσιθ', ἵνα μὴ 'κείνος ἡμῖν ἐπιτύχη
- ΣΤ. μήπω γε μήπω γ', ἄλλ' ἐπιμεινάντων, ἵνα
 αὐτοῖσι κοινώσω τι πραγμάτιον ἐμόν
- ΜΑ ἄλλ' οὐχ οἷόν τ' αὐτοῖσι πρὸς τὸν αἴρα
 ἔξω διατρίβειν πολὺν ἄγαν ἐστὶν χρόνον
- ΣΤ πρὸς τῶν θεῶν, τί γὰρ τάδ' ἐστίν, εἰπέ μοι.
- ΜΑ ἀστρονομία μὲν αὕτη
- ΣΤ. τουτὶ δὲ τί;
- ΜΑ γεωμετρία
- ΣΤ. τουτ' οὖν τί ἐστι χρήσιμον,
- ΜΑ γῆν ἀναμετρεῖσθαι

* Of Miletus, one of the seven wise men, constantly spoken of as the embodiment of wisdom; cf. *B* 1009, Plaut *Capit.* II 2 24

THE CLOUDS, 180-203

- ST. Good heavens ! Why Thales ^a was a fool to this !
 O open, open, wide the study door,
 And show me, show me, show me Socrates
 I die to be a student Open, open ! ^b
 O Heracles, what kind of beasts are these !
- STU Why, what's the matter ? what do you think they're
 like ?
- ST Luke ? why those Spartans whom we brought from
 Pylus ^c
 What makes them fix their eyes so on the ground ?
- STU They seek things underground
- ST O ! to be sure,
 Truffles ! You there, don't trouble about that !
 I'll tell you where the best and finest grow
 Look ! why do those stoop down so very much ?
- STU They're diving deep into the deepest secrets ^d
- ST Then why's their rump turned up towards the sky ?
- STU It's taking private lessons on the stars
 (*To the other Students*)
 Come, come get in HE'll catch us presently
- ST Not yet ! not yet ! just let them stop one moment,
 While I impart a little matter to them
- STU No, no they must go in 'twould never do
 To expose themselves too long to the open air
- ST O ! by the Gods, now, what are these ? do tell me.
- STU This is Astronomy
- ST And what is this ?
- STU Geometry.
- ST Well, what's the use of that ?
- STU To mete out lands

^b "The entire front of the house is wheeled round . . .
 exposing the inner court of the Phrontisterion" R

^c Captured by Cleon in Sphacteria and imprisoned at Athens;
 cf K 392

^d Lit. "Are searching into the darkness below Tartarus"

ARISTOPHANES

ΣΤ. πότερα τὴν κληρουχικήν,
ΜΑ. οὐκ, ἀλλὰ τὴν σύμπασαν
ΣΤ. ἄσπετον λέγεις.
τὸ γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον.
ΜΑ αὕτη δέ σοι γῆς περίοδος πάσης. ὁρᾷς,
αἶδε μὲν Ἀθῆναι
ΣΤ τί σὺ λέγεις, οὐ πείθομαι,
ἐπεὶ δικαστὰς οὐχ ὀρώ καθημένους
ΜΑ ὡς τοῦτ' ἀληθῶς Ἀττικόν τὸ χωρίον.
ΣΤ καὶ ποῦ Κικυννῆς εἰσὶν οὓμοι δημόται,
ΜΑ ἐνταῦθ' ἔνεισιν ἢ δέ γ' Εὐβοί', ὥς ὁρᾷς,
ἠδὲ παρατέταται μακρὰ πόρρω πάνυ
ΣΤ. οἶδ'. ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους
ἀλλ' ἢ Λακεδαιμίων ποῦ ἔστιν,
ΜΑ. ὅπου ἑστίν, αὐτήϊ
ΣΤ. ὡς ἐγγύς ἡμῶν. τοῦτο πάνυ φροντίζετε,
ταύτην ἀφ' ἡμῶν ἀπαγαγεῖν πόρρω πάνυ.
ΜΑ. ἀλλ' οὐχ οἷόν τε νῆ Δί'
ΣΤ. οἰμώξεσθ' ἄρα.
φέρε τίς γάρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνὴρ;
ΜΑ αὐτός.
ΣΤ τίς αὐτός,
ΜΑ. Σωκράτης.
ΣΤ ὦ Σώκρατες.
ἴθ' οὗτος, ἀναβόησον αὐτόν μοι μέγα
ΜΑ αὐτὸς μὲν οὖν σὺ κάλεσον οὐ γάρ μοι σχολή.
ΣΤ. ὦ Σώκρατες,
ὦ Σωκρατίδιον

^a γῆ ἀληρουρχική is land taken from a conquered enemy and divided by lot among Athenian citizens.

^b δαστεῖον here is not merely="choice," "elegant," but also almost=δημοτικός, cf Plato, 227 D δαστεῖοι καὶ δημωφελεῖς λόγοι. It is both *urbane* and *urbi utile*.

THE CLOUDS, 203-223

- ST What, for allotment grounds ^a ?
- STU. No, but all lands
- ST A choice idea,^b truly
- ~ Then every man may take his choice, you mean
- STU Look, here's a chart of the whole world Do you see ?
- ~ This city's Athens
- ST Athens ? I like that.
- ~ I see no dicasts sitting That's not Athens
- STU In very truth, this is the Attic ground
- ST And where then are my townsmen of Cicynna ?
- STU Why, thereabouts, and here, you see, Euboea :
Here, reaching out a long way by the shore
- ST Yes, overreached ^c by us and Pericles
But now, where's Sparta ?
- STU Let me see O, here.
- ST. Heavens ! how near us O do please manage this,
To shove her off from us, a long way further.
- STU We can't do that, by Zeus
- ST The worse for you.
- ~ Hallo ! who's that ? that fellow in the basket ?
- STU That's HE ^d
- ST Who's HE ?
- STU. Socrates.
- ST. Socrates !
- ~ You sir, call out to him as loud as you can
- STU. Call him yourself I have not leisure now.
- ST Socrates ! Socrates !
- ~ Sweet Socrates !

^a Or "stretched on the rack", there is a play on the secondary meaning of *παρὰ τὴν δύναμιν* = "exhaust," "do for" Euboea was reduced by Pericles 445 B.C., cf Thuc 1.114

^b *αὐτός* = "the Master," as in the Pythagorean *αὐτός ἐφ' ἑαυτὸν*, *ipse dixit*.

ARISTOPHANES

ΣΟΚΡΑΤΗΣ

τί με καλεῖς, ὠφήμερε,

ΣΤ πρῶτον μὲν ὃ τι δρᾷς, ἀντιβολῶ, κάτειπέ μοι.

ΣΟ ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον

ΣΤ ἔπειτ' ἀπὸ ταρροῦ τοὺς θεοὺς ὑπερφρονεῖς,
ἀλλ' οὐκ ἀπὸ τῆς γῆς, εἶπερ.

ΣΟ οὐ γὰρ ἂν ποτε

ἐξεύρον ὀρθῶς τὰ μετέωρα πράγματα,
εἰ μὴ κρεμάσας τὸ νόημα καὶ τὴν φροντίδα
λεπτὴν καταμίξας εἰς τὸν ὅμοιον ἀέρα

23

εἰ δ' ὦν χαμαὶ τᾶν κατῶθεν ἐσκόπουν,
οὐκ ἂν ποθ' εὖρον οὐ γὰρ ἀλλ' ἡ γῆ βία
ἔλκει πρὸς αὐτὴν τὴν ἱκμάδα τῆς φροντίδος
πάσχει δὲ ταῦτο τοῦτο καὶ τὰ κάρδαμα

ΣΤ τί φῆς,

23

ἡ φροντίς ἔλκει τὴν ἱκμάδ' εἰς τὰ κάρδαμα,
ἴθι νυν, κατάβηθ', ὦ Σωκρατίδιον, ὥς ἐμέ,
ἵνα με διδάξης ὥνπερ ἔνεκ' ἐλήλυθα

ΣΟ ἦλθες δὲ κατὰ τί,

ΣΤ βουλόμενος μαθεῖν λέγειν.

ὑπὸ γὰρ τόκων χρήστων τε δυσκολωτάτων
ἄγομαι, φέρομαι, τὰ χρήματ' ἐνεχυράζομαι

24

ΣΟ πόθεν δ' ὑπόχρεως σαυτὸν ἔλαθες γενόμενος,

ΣΤ νόσος μ' ἐπέτριψεν ἱππική, δεινὴ φαγεῖν
ἀλλὰ με δίδαξον τὸν ἕτερον τοῖν σοῖν λόγουν,

24

τὸν μηδὲν ἀποδιδόντα μισθὸν δ' ὄντιν' ἂν
πράττη μ' ὁμοῦμαί σοι καταθήσειν τοὺς θεοὺς

ΣΟ ποίους θεοὺς ὁμεί σύ, πρῶτον γὰρ θεοὶ

ἡμῖν νόμισμ' οὐκ ἔστι

ΣΤ τῷ γὰρ ὁμνυτ', ἦ

σιδαρέοισιν, ὥσπερ ἐν Βυζαντίῳ,

* εἶπερ lit. "if so be" (that you do despise them).

THE CLOUDS, 223-249

SOCRATES. Mortal ! why call'st thou me ?

ST O, first of all, please tell me what you are doing.

SO I walk on air, and contem-plate the Sun

ST O then from a basket you condemn the Gods,
And not from the earth at any rate ^a ?

SO Most true.

I could not have searched out celestial matters
Without suspending judgement, and infusing
My subtle spirit with the kindred air
If from the ground I were to seek these things,
I could not find so surely doth the earth
Draw to herself the essence of our thought
The same too is the case with water-cress ^b

ST Hillo ! what's that ?

Thought draws the essence into water-cress ^c
Come down, sweet Sociates, more near my level,
And teach the lessons which I come to learn

SO. And wherefore art thou come ?

ST. To learn to speak
For owing to my horrid debts and duns,
My goods are seized, I'm robbed, and mobbed, and
plundered

SO. How did you get involved with your eyes open ?

ST. A galloping consumption seized my money
Come now do let me learn the unjust Logic
That can shirk debts now do just let me learn it
Name your own price, by all the Gods I'll pay it
SO The Gods ! why you must know the Gods with us
Don't pass for current coin

ST. Eh ? what do you use then ?
Have you got iron, as the Byzantines have ^d ?

^b An allusion to the homely imagery which Socrates constantly used

^c The Scholiast quotes Plato Comicus χαλεπῶς ἂν οἰκῆσαιμεν ἐν Βυζαντίοις, | ὅπου σιδαρέοισι τοῖς νομίμασι | χρώνται.

ARISTOPHANES

- ΣΩ. βούλει τὰ θεῖα πράγματ' εἰδέναι σαφῶς 21
 ἅπτ' ἐστὶν ὀρθῶς,
- ΣΤ. νῆ Δί', εἴπερ ἔστι γε.
 ΣΩ καὶ ξυγγενέσθαι ταῖς Νεφέλαισιν ἐς λόγους,
 ταῖς ἡμετέραισι δαίμοσιν,
- ΣΤ. μάλιστα γε.
 ΣΩ. κάθιζε τοῖνον ἐπὶ τὸν ἱερὸν σκίμποδα
 ΣΤ. ἰδοὺ κάθημαι.
- ΣΩ. τουτονὶ τοῖνον λαβὲ 21
 τὸν στέφανον
- ΣΤ. ἐπὶ τί στέφανον; οἶμοι, Σώκρατες,
 ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε
 ΣΩ οὐκ, ἀλλὰ ταῦτα πάντα τοὺς τελουμένους
 ἡμεῖς ποιούμεν
- ΣΤ. εἴτα δὴ τί κερδανῶ,
 ΣΩ. λέγειν γενήσῃ τρῖμμα, κρόταλον, παιπάλη 21
 ἀλλ' ἔχ' ἀτρέμας
- ΣΤ. μὰ τὸν Δί' οὐ ψεύσει γε με·
 καταπαττόμενος γὰρ παιπάλη γενήσομαι
- ΣΩ. εὐφημεῖν χρὴ τὸν πρεσβύτην καὶ τῆς εὐχῆς
 ἑπακούειν
 ὦ δέσποτ' ἄναξ, ἀμέτρητ' Ἀήρ, ὃς ἔχεις τὴν γῆν
 μετέωρον,
 λαμπρὸς τ' Αἰθήρ, σεμναί τε θεαὶ Νεφέλαι 21
 βροντησικέραυνοι,
 ἄρθητε, φάνητ', ὦ δέσποιναι, τῷ φροντιστῇ
 μετέωροι
- ΣΤ. μήπω μήπω γε, πρὶν ἂν τουτὶ πτύξωμαι, μὴ
 καταβρεχθῶ.

THE CLOUDS, 250-267

80. Come, would you like to learn celestial matters,
How their truth stands ?

ST Yes, if there's any truth.

150. And to hold intercourse with yon bright Clouds,
Our virgin Goddesses ?

ST Yes, that I should

80 Then sit you down upon that sacred bed

ST Well, I am sitting

80 Here then, take this chaplet.

ST Chaplet ? why ? why ? now, never, Socrates :

Don't sacrifice poor me, like Athamas ^a

80 Fear not our entrance-services require
All to do this

ST But what am I to gain ?

80. You'll be the flower ^b of talkers, prattlers, gossips
Only keep quiet

ST. Zeus ! your words come true !
I shall be flour indeed with all this peppering

80 Old man sit you still, and attend to my will,
and hearken in peace to my prayer,
O Master and King, holding earth in your swing,

O measureless infinite Air ;

And thou glowing Ether, and Clouds who enwreath her
with thunder, and lightning, and storms,

Arise ye and shine, bright Ladies Divine,

to your student in bodily forms

ST No, but stay, no, but stay, just one moment I pray,
while my cloak round my temples I wrap

^a Initiation for that used in sacrifice, and recalls how Athamas, who
had married a Nephele (cf. the ambiguous *ἐν γὰρ ταῖς Νεφέλαισι*,
"2), was introduced by Sophocles in a play crowned for sacrifice.

^b *παιπάλῃ*, lit "fine flour," stands for "subtlety" or "slum-
ness" But in 261 Strepsiades refers to the actual flour or grain
that is ceremonially sprinkled on him

ARISTOPHANES

τὸ δὲ μηδὲ κινήν οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακο-
δαίμον' ἔχοντα

ΣΟ. ἔλθετε δὴτ', ὦ πολυτίμητοι Νεφέλαι, τῶδ' εἰς
ἐπίδειξιν

εἴτ' ἐπ' Ὀλύμπου κορυφαῖς ἱεραῖς χιονοβλήτοισι
κάθησθε,

εἶτ' Ὠκεανοῦ πατὴρ ἐν κήποις ἱερὸν χορὸν
ἴστατε Νύμφαις,

εἴτ' ἄρα Νείλου προχοαῖς ὑδάτων χρυσείαις
ἀρύεσθε προχοῖσιν,

ἡ Μαιῶτιν λίμνην ἔχετ' ἡ σκόπελον νιφόεντα
Μίμαντος

ὑπακούσατε δεξάμεναι θυσίαν καὶ τοῖς ἱεροῖσι
χαρεῖσαι.

ΧΟΡΟΣ ἄεναοι Νεφέλαι, [στρ

ἀρθῶμεν φανεραὶ δροσερὰν φύσιν εὐάγητον.

πατὴρ ἀπ' Ὠκεανοῦ βαρυσχέος

ὕψηλῶν ὀρέων κορυφὰς ἐπὶ

δενδροκόμους, ἵνα

τηλεφανεῖς σκοπιᾶς ἀφορώμεθα,

καρπύς τ' ἀρδυσμένην ἱερὰν χθόνα,

καὶ ποταμῶν ζαθέων κελαδήματα,

καὶ πόντον κελάδοντα βαρύβρομον

ὄμμα γὰρ Αἰθέρος ἀκάματον σελαγεῖται

μαρμαρέαισιν ἐν αὐγαῖς

ἀλλ' ἀποσεισάμεναι νέφος ὄμβριον

ἀθανάτας ἰδέας ἐπιδώμεθα

τηλεσκόπῳ ὀμματι γαῖαν.

ARISTOPHANES

- στ** ὦ μέγα σεμναὶ Νεφέλαι, φανερώς ἠκούσατέ μου
καλέσαντος
ἦσθου φωνῆς ἅμα καὶ βροντῆς μυκησαμένης
θεοσέπτου,
στ καὶ σέβομαί γ', ὦ πολυτίμητοι, καὶ βούλομαι
ἀνταποπαρδεῖν
πρὸς τὰς βροντάς οὕτως αὐτὰς τετρεμαίνω καὶ
πεφόβημαι·
κεὶ θέμις ἐστίν, νυνὶ γ' ἤδη, κεὶ μὴ θέμις ἐστί,
χεσεῖω
ζη. οὐ μὴ σκώψῃς μηδὲ ποιήσῃς ἅπερ οἱ τρυγο-
δαίμονες οὔτοι,
ἀλλ' εὐφήμει· μέγα γάρ τι θεῶν κινεῖται σμήνηος
αἰοδαῖς.
- χο.** παρθένοι ὀμβροφόροι, [ἀντ.
ἐλθωμεν λιπαρὰν χθόνα Παλλάδος, εὐάνδρον γὰρ
Κέκροπος ὀψόμεναι πολυήρατον
οὐ σέβας ἀρρήτων ἱερῶν, ἵνα
μυστοδόκος δόμος
ἐν τελεταῖς ἀγίαις ἀναδείκνυται,
οὐρανίοις τε θεοῖς δωρήματα,
ναοὶ θ' ὑψερεφεῖς καὶ ἀγάλματα,
καὶ πρόσοδοι μακάρων ἱερώταται,
εὐστέφανοί τε θεῶν θυσίαι θαλαίαι τε,
παντοδαπαῖσιν ἐν ὥραις,
ἦρί τ' ἐπερχομένῳ Βρομία χάρις,
εὐκελάδων τε χορῶν ἐρεθίσματα,
καὶ Μοῦσα βαρύβρομος αὐλῶν.
- στ** πρὸς τοῦ Διὸς ἀντιβολῶ σε, φράσον, τίνες εἶσ', ὦ
Σιώκρατες, αὐται

THE CLOUDS, 291-314

- so. O Goddesses mine, great Clouds and divine,
ye have heeded and answered my prayer.
Heard ye their sound, and the thunder around,
as it thrilled through the tremulous air ?
st Yes, by Zeus, and I shake, and I'm all of a quake,
and I fear I must sound a reply,
Their thunders have made my soul so afraid,
and those terrible voices so nigh
So if lawful or not, I must run to a pot,
by Zeus, if I stop I shall die
so Don't act in our schools like those Comedy-fools
with their scurrilous scandalous ways
Deep silence be thine while this Cluster divine
their soul-stirring melody raise

CH Come then with me,
Daughters of Mist, to the land of the free.
Come to the people whom Pallas hath blest,
Come to the soil where the Mysteries rest ,
Come, where the glorified Temple invites
The pure to partake of its mystical rites
Holy the gifts that are brought to the Gods,
Shrines with festoons and with garlands are crowned,
Pilgrims resort to the sacred abodes,
Gorgeous the festivals all the year round
And the Broman rejoicings in Spring,
When the flutes with their deep music ring,
And the sweetly-toned Choruses sing
Come away ! Come away !

- st O Socrates pray, by all the Gods, say,
for I earnestly long to be told,

ARISTOPHANES

- αἱ φθεγξάμεναι τοῦτο τὸ σεμνόν; μῶν ἡρῶναί
 τινές εἰσιν, 3
- ΣΩ ἦκιστ', ἀλλ' οὐράνιαι Νεφέλαι, μεγάλαι θεαί
 ἀνδράσιν ἀργοῖς
 αἵπερ γνώμην καὶ διάλεξιν καὶ νοῦν ἡμῖν παρέχουσι
 καὶ τερατείαν καὶ περίλεξιν καὶ κροῦσιν καὶ
 κατάληψιν
- ΣΤ ταῦτ' ἄρ' ἀκούσας' αὐτῶν τὸ φθέγμ' ἡ ψυχὴ μου
 πεπότῃται,
 καὶ λεπτολογεῖν ἤδη ζητεῖ καὶ περὶ καπνοῦ
 στενολεσχεῖν, 3
 καὶ γνωμιδίῳ γνώμην νύξας' ἑτέρῳ λόγῳ ἀντι-
 λογησάι
 ὥστ', εἴ πως ἔστιν, ἰδεῖν αὐτὰς ἤδη φανερώς
 ἐπιθυμῶ
- ΣΩ. βλέπε νυν δευρὶ πρὸς τὴν Πάρνηθ' ἤδη γὰρ ὄρω
 κατιούσας
 ἡσυχῇ αὐτάς
- ΣΤ φέρε, ποῦ, δείξον
- ΣΩ χωροῦσ' αὐται πάνυ πολλαί,
 διὰ τῶν κοίλων καὶ τῶν δασέων, αὐται πλάγαι
- ΣΤ τί τὸ χρήμα, ἰ
 ὥς οὐ καθορῶ
- ΣΩ παρὰ τὴν εἴσοδον
- ΣΤ. ἤδη νυνὶ μόλις οὕτως.
- ΣΩ. νυν γέ τοι ἤδη καθορᾶς αὐτάς, εἰ μὴ λημᾶς
 κολοκύνταις

* S. here runs through the attributes for which the sophists are indebted to the Clouds, γνώμην, "judgement", διάλεξιν, 292

THE CLOUDS, 315-327

Who are these that recite with such grandeur and
might ?

- are they glorified mortals of old ?
- so. No mortals are there, but Clouds of the air,
great Gods who the indolent fill
These grant us discourse, and logical force,
and the art of persuasion instil,
And periphrasis strange, and a power to arrange,
and a marvellous judgement and skill ^a
- st So then when I heard their omnipotent word,
my spirit felt all of a flutter,
And it yearns to begin subtle cobwebs to spin
and about metaphysics to stutter,
And together to glue an idea or two,
and battle away in replies :
So if it's not wrong, I earnestly long
to behold them myself with my eyes.
- so Look up in the air, towards Parnes out there,
for I see they will pitch before long
These regions about
- st Where ? point me them out
- so They are drifting, an infinite throng,
- And their long shadows quake over valley and brake
- st Why, whatever's the matter to-day ?
I can't see, I declare
- so By the Entrance ^b, look there !
- st Ah, I just got a glimpse, by the way.
- so There, now you must see how resplendent they be,
or your eyes must be pumpkins, I vow

^a "dialectical powers," skill in debate, νοῦν, "intelligence", περὶπατεῖν, "fanfaronade," the employment of grandiose thoughts and words, περιλεξίω, "periphrasis," circumlocution, the art of talking round a subject, κρούειν, "crushing force"; and κατάληψιν, "quickness of apprehension"

^b By which the Chorus came into the orchestra.

ARISTOPHANES

- πτ. νῆ Δί' ἔγωγ', ὦ πολυτίμητοι, πάντα γὰρ ἤδη
 κατέχουσι
 ζη ταύτας μέντοι σὺ θεὰς οὔσας οὐκ ἤδεις οὐδ'²
 ἐνόμιζες,
 στ. μὰ Δί', ἀλλ' ὁμίχλην καὶ δρόσον αὐτὰς ἡγούμεν
 καὶ καπνὸν εἶναι
 ζη. οὐ γὰρ μὰ Δί' οἶσθ' ὅτι πλείστους αὐται βόσκουσι
 σοφιστάς,
 Θουριομάντεις, ἱατροτέχνας, σφραγιδονυχαργο-
 κομήτας,
 κυκλίων τε χορῶν ἄσματοκάμπτας, ἄνδρας μετεωρο-
 φένακας,
 οὐδὲν δρῶντας βόσκουσ' ἀργούς, ὅτι ταύτας μουσο-
 ποιοῦσιν
 στ ταῦτ' ἄρ' ἐποίουν " ὑγρᾶν Νεφελᾶν στρεπταιγλᾶν
 δάιον ὀρμάν,"
 " πλοκάμους θ' ἑκατογκεφάλα Τυφῶ," " πρη-
 μαινούσας τε θυέλλας,"
 εἴτ' " ἀερίας, διεράς," " γαμψοὺς οἰωνοὺς, ἀερο-
 νηχεῖς,"
 " ὄμβρους θ' ὑδάτων δροσερᾶν Νεφελᾶν " εἴτ' ἄντ'
 αὐτῶν κατέπινον
 κεστρᾶν τεμάχη μεγαλᾶν ἀγαθᾶν, κρέα τ' ὀρνίθεια
 κιχηλᾶν
 ζη διὰ μέντοι τάσδ' οὐχὶ δικαίως,
 στ. λέξον δὴ μοι, τί παθοῦσαι,
 εἴπερ Νεφέλαι γ' εἰσὶν ἀληθῶς, θνηταῖς εἴξαισι
 γυναιξίν,
 οὐ γὰρ ἐκέῖναί γ' εἰσὶ τοιαῦται

* Said by the Scholast to refer to Lampon, one of the leaders of the colony which founded Thurn in 443, cf B 521

² Along with the "tragic" and "comic" choruses at the

THE CLOUDS, 328-342

- ST. Ah ! I see them proceed ; I should think so indeed :
 great powers ! they fill everything now.
- SO. So then till this day that celestials were they,
 you never imagined or knew ?
- ST. Why, no, on my word, for I always had heard
 they were nothing but vapour and dew.
- SO. O, then I declare, you can't be aware
 that 'tis these who the sophists protect,
 Prophets sent beyond sea,^a quacks of every degree,
 fops signet-and-jewel-bedecked,
 Astrological knaves, and fools who their staves
 of dithyramb^b proudly rehearse—
 'Tis the Clouds who all these support at their ease,
 because they exalt them in verse.
- ST. 'Tis for this then they write of " the on-rushin' might
 o' the light-stappin' rain-drappin' Cloud,"
 And the " thousand black curls whilk the Tempest-
 lord whirls,"
 and the " thunder-blast stormy an' loud,"
 And " birds o' the sky floatin' upwards on high,"
 and " air-water leddies " which " droon
 Wi' their saft falling dcn the gran' Ether sae blue,"^c
 and then in return they gulp doon
 Huge gobbets o' fishes^d an' bountifu' dishes
 o' mavises prime in their season
- SO. And is it not right such praise to requite ?
- ST. Ah, but tell me then what is the reason
 That if, as you say, they are Clouds, they to-day
 as women appear to our view ?
- For the ones in the air are not women, I swear.

Dionysia, was one for dithyrambic contests, which is here called
κύκλιος χάρος

^a " These are probably genuine quotations from the effusions
 of dithyrambic poets " . R

^d *κέστρα* is the *muraena*, esteemed a great delicacy.

ARISTOPHANES

- ΞΗ** φέρε, ποῖαι γάρ τινές εἰσιν;
- ΣΤ.** οὐκ οἶδα σαφῶς εἴξασιν γοῦν ἐρίοισιν πεπταμέν-
νοισι,
κοῦχί γυναιξίν, μὰ Δί', οὐδ' ὅτιοῦν αὐται δὲ ρῖνας
ἔχουσιν
- ΞΗ** ἀπόκριναί νυν ἄττ' ἂν ἔρωμαι
- ΣΤ** λέγε νυν ταχέως ὃ τι βούλει ³
- ΞΗ** ἤδη ποτ' ἀναβλέψας εἶδες νεφέλην Κενταύρῳ ὁμοίαν
ἢ παρδάλει ἢ λύκῳ ἢ ταύρῳ,
- ΣΤ** νῆ Δί' ἔγωγ' εἶτα τί τοῦτο,
- ΞΗ** γίνονται πάνθ' ὃ τι βούλονται καὶ τ' ἦν μὲν ἴδωσι
κομήτην,
ἄγριόν τινα τῶν λασίων τούτων, οἷόν περ τὸν
Ξενοφάντου,
σκώπτουσαι τὴν μανίαν αὐτοῦ Κενταύροις ἦκασαν
αὐτάς ³
- ΣΤ** τί γάρ, ἦν ἄρπαγα τῶν δημοσίων κατίδωσι Σίμωννα,
τί δρῶσιν,
- ΞΗ** ἀποφαίνουσαι τὴν φύσιν αὐτοῦ λύκοι ἐξαίφνης
ἐγένοντο
- ΣΤ.** ταῦτ' ἄρα, ταῦτα Κλεώνυμον αἰδοῖ τὸν ρίψασπιν
χθρὲς ἰδοῦσαι,
ὅτι δειλότατον τοῦτον ἑώρων, ἔλαφοι διὰ τοῦτ'
ἐγένοντο.
- ΞΗ.** καὶ νῦν γ' ὅτι Κλεισθένη εἶδον, ὁρᾷς, διὰ τοῦτ'
ἐγένοντο γυναῖκες ²
- ΣΤ.** χαίρετε τοίνυν, ὦ δέσποιναι καὶ νῦν, εἵπερ τινὲ
καῶλλω,
οὐρανομήκη ρήξατε κάμοι φωνήν, ὦ παμβασίλειαι.

THE CLOUDS, 342-357

- so Why, what do they seem then to you ?
 st I can't say very well, but they straggle and swell
 like fleeces spread out in the air ;
 ' Not like women they fit, no, by Zeus, not a bit,
 but these have got noses to wear.
 so Well, now then, attend to this question, my friend.
 sr. Look sharp, and propound it to me.
 so Didst thou never espy a Cloud in the sky,
 which a centaur or leopard might be,
 Or a wolf, or a cow ?
 st Very often, I vow
 and show me the cause, I entreat
 so Why, I tell you that these become just what they please,
 and whenever they happen to meet
 One shaggy and wild, like the tangle-haired child^a
 of old Xenophantes, their rule
 Is at once to appear like Centaurs, to jeer
 the ridiculous look of the fool
 st What then do they do if Simon^b they view,
 that fraudulent harpy to shame ?
 so Why, his nature to show to us mortals below,
 a wolfish appearance they frame
 st O, they then I ween having yesterday seen
 Cleonymus quaking with fear,
 (Him who threw off his shield as he fled from the field),
 metamorphosed themselves into deer.
 so Yes, and now they espy soft Cleisthenes nigh,
 and therefore as women appear.
 st O then without fail, All hail¹ and All hail¹
 my welcome receive, and reply
 With your voices so fine, so grand and divine,
 majestical Queens of the Sky !

¹ Hieronymus, cf A 389.

^b Otherwise unknown.

ARISTOPHANES

- ΧΘ. χαῖρ', ὦ πρεσβύτεα παλαιογενές, θηρατὰ λόγων
 φιλομούσων·
 σύ τε, λεπτοτάτων λήρων ἱερεῦ, φράζε πρὸς ἡμᾶς,
 ὃ τι χρήζεις
 οὐ γὰρ ἂν ἄλλω γ' ὑπακούσαιμεν τῶν νῦν μετεωρο-
 σοφιστῶν
 πλὴν ἢ Προδίκω, τῷ μὲν σοφίας καὶ γνώμης
 οὐνεκα, σοὶ δέ,
 ὅτι βρενθῦει τ' ἐν ταῖσιν ὁδοῖς καὶ τῷφθαλμῷ
 παραβάλλεις,
 κἂνυπόδητος κακὰ πόλλ' ἀνέχει κάφ' ἡμῖν σεμνο-
 προσωπεῖς
 ΣΤ. ὦ Γῇ τοῦ φθέγματος, ὡς ἱερὸν καὶ σεμνὸν καὶ
 τερατῶδες
 ΖΗ. αὐταὶ γάρ τοι μόναι εἰσὶ θεαί· τᾶλλα δὲ πάντ'
 ἐστὶ φλύαρος
 ΣΤ. ὁ Ζεὺς δ' ἡμῖν, φέρε, πρὸς τῆς Γῆς, οὐλύμπιος
 οὐ θεὸς ἐστίν,
 ΖΗ. ποῖος Ζεὺς, οὐ μὴ ληρήσεις οὐδ' ἔστι Ζεὺς.
 ΣΤ. τί λέγεις σύ;
 ἀλλὰ τίς ὕει; τουτὶ γὰρ ἔμοιγ' ἀπόφηναι πρῶτον
 ἀπάντων.
 ΖΗ. αὐταὶ δὴ που· μεγάλοις δέ σ' ἐγὼ σημείοις αὐτὸ
 διδάξω
 φέρε, ποῦ γὰρ πῶποτ' ἄνευ Νεφελῶν ὕοντ' ἤδη
 τεθέασαι,
 καίτοι χρῆν αἰθρίας ὕειν αὐτόν, ταύτας δ' ἀπο-
 δημεῖν
 ΣΤ. νῆ τὸν Ἀπόλλω, τοῦτό γέ τοι δὴ τῷ νῦν λόγῳ
 εὖ προσέφυσας·

THE CLOUDS, 358-372

- CH. Our welcome to thee, old man, who wouldst see
 the marvels that science can show :
 And thou, the high-priest of this subtlety feast,
 say what would you have us bestow ?
 Since there is not a sage for whom we'd engage
 our wonders more freely to do,
 Except, it may be, for Prodicus ^a ; he
 for his knowledge may claim them, but you,
 For that sideways you throw your eyes as you go,
 and are all affectation and fuss ;
 No shoes will you wear, but assume the grand air
 on the strength of your dealings with us.
- ST. O Earth ! what a sound, how august and profound !
 it fills me with wonder and awe
- SO These, these then alone, for true Derties own,
 the rest are all Godships of straw.
- ST Let Zeus be left out He's a God beyond doubt :
 come, that you can scarcely deny
- SO Zeus, indeed ! there's no Zeus don't you be so obtuse.
- ST No Zeus up aloft in the sky !
 Then, you first must explain, who it is sends the rain ;
 or I really must think you are wrong
- SO Well then, be it known, these send it alone
 I can prove it by arguments strong.
 Was there ever a shower seen to fall in an hour
 when the sky was all cloudless and blue ?
 Yet on a fine day, when the Clouds are away,
 he might send one, according to you
- ST Well, it must be confessed, that chimes in with the rest.
 your words I am forced to believe.

^a Of Ceos, "the most respectable of all the Sophists"
 (Müller) and author of *The Choice of Hercules*.

ARISTOPHANES

καίτοι πρότερον τὸν Δί' ἀληθῶς ᾤμην διὰ κοσκίνου
οὐρεῖν.

ἀλλ' ὅστις ὁ βροντῶν ἐστὶ φράσον τοῦτό με ποιεῖ
τετρεμαίνειν

ΣΠ. αὐται βροντῶσι κυλινδόμεναι

ΣΤ. τῷ τρόπῳ, ὦ πάντα σὺ τολμῶν, 3

ΣΠ. ὅταν ἐμπλησθῶς ὕδατος πολλοῦ κἀναγκασθῶσι
φέρεσθαι,

κατακρημνόμεναι πλήρεις ὄμβρου δι' ἀνάγκην, εἴτα
βαρεῖαι

εἰς ἀλλήλας ἐμπίπτουσαι ῥήγνυνται καὶ πατα-
γοῦσιν

ΣΤ. ὁ δ' ἀναγκάζων ἐστὶ τίς αὐτάς, οὐχ ὁ Ζεὺς, ὥστε
φέρεσθαι,

ΣΠ. ἦκιστ', ἀλλ' αἰθέριος δίνος.

ΣΤ. Δίνος, τουτί μ' ἐλέληθει, 3
ὁ Ζεὺς οὐκ ὦν, ἀλλ' ἀντ' αὐτοῦ Δίνος νυνὶ βασι-
λεύων

ἀτὰρ οὐδέν πω περὶ τοῦ πατάγου καὶ τῆς βροντῆς
μ' ἐδίδαξας

ΣΠ. οὐκ ἤκουσάς μου τὰς Νεφέλας ὕδατος μεστὰς ὅτι
φημὶ

ἐμπιπτούσας εἰς ἀλλήλας παταγεῖν διὰ τὴν πυκνό-
τητα,

ΣΤ. φέρε τουτί τῷ χρή πιστεύειν;

ΣΠ. ἀπὸ σαυτοῦ ἴγώ σε διδάξω 3
ἤδη ζωμοῦ Παναθηναίοις ἐμπλησθεὶς εἴτ' ἐταράχθης.

* Cf Plato, *Phaedo* 99 B ὁ μὲν τις διην περιτιθεὶς τῇ γῇ ὑπὸ τοῦ οὐρανοῦ μένειν δὴ ποιεῖ τὴν γῆν, where the commentators refer 800

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- τὴν γαστέρα, καὶ κλόνος ἐξαίφνης αὐτὴν διε-
 κορκορύγησεν,
 στ νή τὸν Ἀπόλλω, καὶ δεινὰ ποιεῖ γ' εὐθύς μοι, καὶ
 τετάρακται
 χῶσπερ βροντὴ τὸ ζωμίδιον παταγεῖ καὶ δεινὰ
 κέκραγεν
 ἀτρέμας πρῶτον παππᾶξ παππάξ, κᾶπειτ' ἐπάγει
 παπαπαππάξ,
 χῶταν χέζω, κομιδῇ βροντῇ παπαπαππάξ, ὥσπερ
 ἐκεῖναι
 σθ σκέψαι τοίνυν ἀπὸ γαστριδίου τυννουτοῦ οἷα
 πέπορδας
 τὸν δ' αἶρα τόνδ' ὄντ' ἀπέραντον, πῶς οὐκ εἰκὸς
 μέγα βροντᾶν,
 ταῦτ' ἄρα καὶ τῶνόματ' ἀλλήλοιν, βροντὴ καὶ
 πορδῇ, ὁμοίῳ
 στ. ἀλλ' ὁ κεραυνὸς πόθεν αὖ φέρεται λάμπων πυρί,
 τοῦτο δίδαξον,
 καὶ καταφρύγει βάλλων ἡμᾶς, τοὺς δὲ ζῶντας
 περιφλύει.
 τοῦτον γὰρ δὴ φανερώς ὁ Ζεὺς ἦσ' ἐπὶ τοὺς
 ἐπιόρκους
 σθ. καὶ πῶς, ὦ μῶρε σὺ καὶ Κρονίων ὄζων καὶ βεκκε-
 σέληνε,
 εἵπερ βάλλει τοὺς ἐπιόρκους, πῶς οὐχὶ Σίμων'
 ἐνέπρησεν
 οὐδὲ Κλεώνυμον οὐδὲ Θέωρον, καίτοι σφόδρα γ'
 εἶσ' ἐπίορκοι
 ἀλλὰ τὸν αὐτοῦ γε νεῶν βάλλει καὶ "Σούνιον
 ἄκρον Ἀθηνέων"
 καὶ τὰς δρῦς τὰς μεγάλας τί μαθῶν; οὐ γὰρ δὴ
 δρῦς γ' ἐπιορκεῖ.

THE CLOUDS, 387-402

- And felt with what might your bowels all night
in turbulent tumult resound ?
87. By Apollo, 'tis true, there's a mighty to-do,
and my belly keeps rumbling about ;
And the puddings begin to clatter within
and kick up a wonderful rout .
Quite gently at first, papapax, papapax,
but soon pappapappax away,
Till at last, I'll be bound, I can thunder as loud,
papapappappapappax, as They.
- so Shalt thou then a sound so loud and profound
from thy belly diminutive send,
And shall not the high and the infinite Sky
go thundering on without end ?
For both, you will find, on an impulse of wind
and similar causes depend
- 87 Well, but tell me from Whom comes the bolt through
the gloom, with its awful and terrible flashes,
And wherever it turns, some it singes and burns,
and some it reduces to ashes !
For this 'tis quite plain, let who will send the rain,
that Zeus against perjurers dashes
- so And how, you old fool of a dark-ages school,
and an antediluvian wit,
If the perjured they strike, and not all men alike,
have they never Cleonymus hit ?
Then of Simon again, and Theorus explain
known perjurers, yet they escape.
But he smites his own shrine with his arrows divine,
and " Sunium, Attica's cape," *
And the ancient gnarled oaks now what prompted
those strokes ? *They* never forswore I should say

* Hom *Od* iii 278.

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- στ** οὐκ οἶδ'· ἀτὰρ εὖ σὺ λέγειν φαίνει τί γάρ ἐστιν
 δῆθ' ὁ κεραυνός,
ζη ὅταν εἰς ταύτας ἄνεμος ξηρὸς μετεωρισθεὶς κατα-
 κλεισθῇ,
 ἔνδοθεν αὐτὰς ὥσπερ κύστιν φυσᾶ, κᾶπειθ' ὑπ' ἀνάγκης
 ῥήξας αὐτὰς ἔξω φέρεται σοβαρὸς διὰ τὴν πυκνό-
 τητα,
 ὑπὸ τοῦ ροίβδου καὶ τῆς ῥύμης αὐτὸς ἑαυτὸν
 κατακαίων
στ. νῆ Δί', ἐγὼ γοῦν ἀτεχνῶς ἔπαθον τουτί ποτε
 Διασίοισιν
 ὥπτων γαστέρα τοῖς συγγενέσιν, κᾶτ' οὐκ ἔσχων
 ἀμελήσας
 ἢ δ' ἄρ' ἐφυσᾶτ', εἴτ' ἐξαίφνης διαλακήσασα πρὸς αὐτὴν
 τὸ φθαλμῷ μου προσετίλησεν καὶ κατέκαυσεν τὸ
 πρόσωπον
χο ὦ τῆς μεγάλης ἐπιθυμήσας σοφίας, ὦνθρωπε,
 παρ' ἡμῶν,
 ὥς εὐδαίμων ἐν Ἀθηναίοις καὶ τοῖς Ἑλλήσι
 γενήσκει,
 εἰ μνήμων εἴ καὶ φροντιστὴς καὶ τὸ ταλαίπωρον
 ἔνεστιν
 ἐν τῇ ψυχῇ, καὶ μὴ κάμνεις μήθ' ἐστὼς μήτε βαδίζων,
 μήτε ῥιγῶν ἄχθει λίαν, μήτ' ἀριστᾶν ἐπιθυμεῖς,
 οἶνου τ' ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων ἀνοήτων,
 καὶ βέλτιστον τοῦτο νομίζεις, ὅπερ εἰκὸς δεξιὸν
 ἄνδρα,

THE CLOUDS, 403–418

ST Can't say that they do · your words appear true.
 Whence comes then the thunderbolt, pray ?
SO. When a wind that is dry, being lifted on high,
 is suddenly pent into these,
It swells up their skin, like a bladder, within,
 by Necessity's changeless decrees
Till, compressed very tight, it bursts them outright,
 and away with an impulse so strong,
That at last by the force and the swing of its course,
 it takes fire as it whizzes along

ST That's exactly the thing that I suffered one Spring,
 at the great feast of Zeus,^a I admit :
I'd a paunch in the pot, but I wholly forgot
 about making the safety-valve slit
So it spluttered and swelled, while the saucepan I held,
 till at last with a vengeance it flew ·
Took me quite by surprise, dung-bespattered my eyes
 and scalded my face black and blue !

CH O thou who wouldst fain great wisdom attain,
 and comest to us in thy need,
All Hellas around shall thy glory resound,
 such a prosperous life thou shalt lead :
So thou art but endued with a memory good,
 and accustomed profoundly to think,
And thy soul wilt inure all wants to endure,
 and from no undertaking to shrink,
And art hardy and bold, to bear up against cold,
 and with patience a supper thou lovest :
Nor too much dost incline to gymnastics and wine,
 but all lusts of the body refusest :
And esteemest it best, what is always the test
 of a truly intelligent brain,

* A great feast in honour of Ζεὺς Μεγίχιος, *cf.* Thuc. 1. 126. 6.

ARISTOPHANES

- νικᾶν πράττων καὶ βουλευῶν καὶ τῇ γλώττῃ
πολεμίζων
- στ ἄλλ' ἔνεκέν γε ψυχῆς στερρᾶς δυσκολοκοίτου τε
μερίμνης,
καὶ φειδωλοῦ καὶ τρυσιβίου γαστρὸς καὶ θυμ-
βρεπιδείπνου,
ἀμέλει θαρρῶν, οὐνεκα τούτων ἐπιχαλκεύειν παρ-
έχοιμ' ἂν
- ση ἄλλο τι δῆτ' οὖν νομεῖς ἤδη θεὸν οὐδένα πλὴν ἄπερ
ἡμεῖς,
τὸ Χάος τουτὶ καὶ τὰς Νεφέλας καὶ τὴν γλῶτταν,
τρία ταυτί,
- στ οὐδ' ἂν διαλεχθείην γ' ἀτεχνῶς τοῖς ἄλλοις, οὐδ'
ἂν ἀπαντῶν
οὐδ' ἂν θύσαιμ', οὐδ' ἂν σπείσαιμ', οὐδ' ἐπιθείην
λίβανωτόν
- χο λέγε νυν ἡμῖν ὅ τι σοι δρῶμεν θαρρῶν, ὥς οὐκ
ἀτυχήσεις,
ἡμᾶς τιμῶν καὶ θαυμάζων καὶ ζητῶν δεξιὸς εἶναι
- στ ὧ δέσποιναι, δέομαι τοῖνυν ὑμῶν τουτὶ πάνν μικρόν,
τῶν Ἑλλήνων εἶναί με λέγειν ἑκατὸν σταδίοισιν,
ἄριστον
- χο. ἄλλ' ἔσται σοι τοῦτο παρ' ἡμῶν ὥστε τὸ λοιπὸν
γ' ἀπὸ τουδὶ
ἐν τῷ δήμῳ γνώμας οὐδεὶς νικήσει πλείονας ἢ σύ
- στ μή μοί γε λέγειν γνώμας μεγάλας οὐ γὰρ τούτων
ἐπιθυμῶ,
ἀλλ' ὅσ' ἐμαυτῷ στρεψοδικῆσαι καὶ τοὺς χρήστας
διολισθεῖν
- χο. τεύξει τοῖνυν ὧν ἱμεῖρεις· οὐ γὰρ μεγάλων ἐπι-
θυμεῖς

THE CLOUDS, 419-435

To prevail and succeed whensoever you plead,
and hosts of tongue-conquers to gain
ST But as far as a sturdy soul is concerned
and a horrible restless care,
And a belly that pines and wears away
on the wretchedest, frugalest fare,
You may hammer and strike as long as you like ,
I am quite invincible there
SO Now then you agree in rejecting with me
the Gods you believed in when young,
And my creed you'll embrace " *I believe in wide space,
in the Clouds, in the eloquent Tongue* "
ST If I happened to meet other Gods in the street,
I'd show the cold shoulder, I vow
No libation I'll pour not one victim more
on their altars I'll sacrifice now
CH Now be honest and true, and say what we shall do
since you never shall fail of our aid,
If you hold us most dear in devotion and fear,
and will ply the philosopher's trade
ST O Ladies Divine, small ambition is mine
I only most modestly seek,
Out and out for the rest of my life to be best
of the children of Hellas to speak
CH Say no more of your care, we have granted your prayer
and know from this moment, that none
More acts shall pass through in the People than you
such favour from us you have won
ST Not acts, if you please I want nothing of these
this gift you may quickly withdraw ,
But I wish to succeed, just enough for my need,
and to slip through the clutches of law.
CH This then you shall do, for your wishes are few
not many nor great your demands,

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ἀλλὰ σεαυτὸν θαρρῶν παράδος τοῖς ἡμετέροις προ-
πόλοισι

στ. δράσω ταῦθ' ὑμῖν πιστεύσας ἢ γὰρ ἀνάγκη με πιέζει
διὰ τοὺς ἵππους τοὺς κοππατίας καὶ τὸν γάμον, ὅς
μ' ἐπέτριψεν

νῦν οὖν χρήσθων ὃ τι βούλονται.
τουτὶ τό γ' ἐμὸν σῶμ' αὐτοῖσιν 44
παρέχω τύπτειν, πεινῆν, διψῆν,
αὐχμεῖν, ῥιγοῦν, ἀσκὸν δεῖρειν,
εἴπερ τὰ χρέα διαφευξοῦμαι,
τοῖς τ' ἀνθρώποις εἶναι δόξω
θρασύς, εὐγλωττος, τολμηρός, ἴτης, 44'
βδελυρός, ψευδῶν συγκολλητής,
εὐρησιεπής, περίτριμμα δικῶν,
κύρβις, κρόταλον, κίναδος, τρύμη,
μάσθλης, εἴρων, γλοιός, ἀλαζών,
κέντρων, μιαρός, στρόφης, ἀργαλέος, 45
ματτυλοιοχός
ταῦτ' εἰ με καλοῦσ' ἀπαντῶντες,
δρώντων ἀτεχνῶς ὃ τι χρήζουσιν·
κεῖ βούλονται
νῆ τὴν Δήμητρ' ἔκ μου χορδὴν 45'
τοῖς φροντισταῖς παραθέντων.

χο λῆμα μὲν πάρεστι τῷδέ γ'
οὐκ ἄτολμον, ἀλλ' ἔτοιμον ἴσθι δ' ὥς
ταῦτα μαθὼν παρ' ἐμοῦ κλέος οὐρανόμεκης
ἐν βροτοῖσιν ἕξεις 460

* 445-50 ἴτης, "a go-ahead fellow", περίτριμμα, a superlative
τρίμμα (cf 260), κύρβις, "a tablet of Law" τρύμη, "a car-
penter's drill", γλοιός, "well-oiled," "slippery", κέντρων
"quick to use the goad" (cf 1300), στρόφης, "a weather-cock";

THE CLOUDS, 436-460

So away with all care from henceforth, and prepare
to be placed in our votaries' hands.
st. This then will I do, confiding in you,
for Necessity presses me sore,
And so sad is my life, 'twixt my cobs and my wife,
that I cannot put up with it more.
So now, at your word, I give and afford
My body to these, to treat as they please,
To have and to hold, in squalor, in cold,
In hunger and thirst, yea by Zeus, at the worst,
To be flayed out of shape from my heels to my nape
So along with my hide from my duns I escape,
And to men may appear without conscience or fear,
Bold,^a hasty, and wise, a concocter of lies,
A rattler to speak, a dodger, a sneak,
A regular claw of the tables of law,
A shuffler complete, well worn in deceit,
A supple, unprincipled, troublesome cheat ;
A hang-dog accurst, a bore with the worst,
In the tricks of the jury-courts thoroughly versed.
If all that I meet this praise shall repeat,
Work away as you choose, I will nothing refuse,
Without any reserve, from my head to my shoes
You shan't see me wince though my gutlets you mince,
And these entrails of mine for a sausage combine,
Served up for the gentlemen students to dine.

CH Here's a spirit bold and high
Ready-armed for any strife
(*To Strepsiades*)
If you learn what I can teach

Of the mysteries of speech,
Your glory soon shall reach To the summit of the sky.
ματτυλοαίχός (Bentley's emendation for ματιολαίχός) "a lick-up
of hashed meat"

ARISTOPHANES

- ΣΤ** τί πείσομαι,
ΧΘ τὸν πάντα χρόνον μετ' ἐμοῦ
 ζηλωτότατον βίον ἀνθρώπων διάξεις
ΣΤ ἄρά γε τοῦτ' ἄρ' ἐγὼ ποτ' ὄψομαι,
ΧΘ ὥστε γε σοῦ πολλοὺς ἐπὶ ταῖσι θύραις αἰεὶ καθῆσθαι,
 βουλομένους ἀνακοινοῦσθαί τε καὶ ἐς λόγον ἔλθειν, 4'
 πράγματα κἀντιγραφὰς πολλῶν ταλάντων
 ἄξια σῇ φρενὶ συμβουλευσομένους μετὰ σοῦ. 4'
 ἀλλ' ἐγχείρει τὸν πρεσβύτερον ὃ τι περ μέλλεις προ-
 διδάσκειν,
 καὶ διακίνει τὸν νοῦν αὐτοῦ, καὶ τῆς γνώμης ἀπο-
 πειρῶ
- ΣΘ** ἄγε δὴ, κάτειπέ μοι σὺ τὸν σαυτοῦ τρόπον,
 ἵν' αὐτὸν εἰδῶς ὅστις ἐστὶ μηχανὰς
 ἥδη 'πὶ τούτοις πρὸς σέ καινὰς προσφέρω
ΣΤ τί δέ, τειχομαχεῖν μοι διανοεῖ, πρὸς τῶν θεῶν, 41
ΣΘ οὐκ, ἀλλὰ βραχέα σου πνέσθαι βούλομαι,
 εἰ μνημονικὸς εἶ
- ΣΤ** δύο τρόπῳ νῆ τὸν Δία
 ἦν μὲν γὰρ ὀφείληται τί μοι, μνήμων πάνυ,
 εἴαν δ' ὀφείλω, σχέτλιος, ἐπιλήσμων πάνυ
ΣΘ ἔνεστι δῆτά σοι λέγειν ἐν τῇ φύσει, 42
ΣΤ λέγειν μὲν οὐκ ἔνεστ', ἀποστερεῖν δ' ἔνι
ΣΘ πῶς οὖν δυνήσει μανθάνειν,
ΣΤ. ἀμέλει, καλῶς
ΣΘ. ἄγε νυν ὅπως, ὅταν τι προβάλω σοι σοφὸν
 περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσει
ΣΤ. τί δαί, κυνηδὸν τὴν σοφίαν σιτήσομαι, 43
ΣΘ ἄνθρωπος ἀμαθὴς οὕτοσὶ καὶ βάρβαρος,
 δέδοικά σ', ὦ πρεσβύτερα, μὴ πληγῶν δέῃ.

THE CLOUDS, 461-493

- ST And what am I to gain ?
 CH With the Clouds you will obtain
 The most happy, the most enviable life
 ST Is it possible for me Such felicity to see ?
 CH Yes, and men shall come and wait
 In their thousands at your gate,
 Desiring consultations and advice
 On an action or a pleading
 From the man of light and leading,
 And you'll pocket many talents in a trice
(To Socrates)
 Here, take the old man, and do all that you can,
 your new-fashioned thoughts to instil,
 And stir up his mind with your notions refined,
 and test him with judgement and skill
- so Come now, you tell me something of your habits
 For if I don't know them, I can't determine
 What engines I must bring to bear upon you
 ST Eh ! what ? Not going to storm me, by the Gods ?
 so No, no I want to ask you a few questions
 First is your memory good ?
 ST Two ways, by Zeus :
 If I'm owed anything, I'm mindful, very
 But if I owe, (Oh, dear !) forgetful, very
 so Well then have you the gift of speaking in you ?
 sr The gift of speaking, no of cheating, yes
 so No ? how then can you learn ?
 ST Oh, well enough
 so Then when I throw you out some clever notion
 About the laws of nature, you must catch it
 ST What ! must I snap up sapience, in dog-fashion ?
 so Oh ! why the man's an ignorant old savage
 I fear, my friend, that you'll require the whip

ARISTOPHANES

- φέρ' ἴδω, τί δρᾶς, ἦν τίς σε τύπτῃ,
 ΣΤ. τύπτομαι,
 ἔπειτ' ἐπισχὼν ὀλίγον ἐπιμαρτύρομαι,
 εἴτ' αὖθις ἀκαρῇ διαλιπὼν δικάζομαι
 ΣΩ. ἴθι νυν, κατάθου θοῖμάτιον
 ΣΤ. ἡδίκηκά τι,
 ΣΩ οὐκ, ἀλλὰ γυμνοὺς εἰσιέναι νομίζεται
 ΣΤ ἀλλ' οὐχὶ φωράσων ἔγωγ' εἰσέρχομαι
 ΣΩ. κατάθου τί ληρεῖς,
 ΣΤ εἰπὲ δὴ νύν μοι τοδί·
 ἦν ἐπιμελὴς ᾧ καὶ προθύμως μαθάνω,
 τῷ τῶν μαθητῶν ἐμφορῆς γενήσομαι,
 ΣΩ. οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν
 ΣΤ οἴμοι κακοδαίμων, ἡμιβνῆς γενήσομαι
 ΣΩ. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοὶ
 ἀνύσας τι δευρὶ θᾶπτον,
 ΣΤ ἐς τὴν χεῖρέ νυν
 δός μοι μελιτοῦτταν πρότερον ὥς δέδοικ' ἐγὼ
 εἴσω καταβαίνων ὥσπερ εἰς Τροφωνίου
 ΣΩ χῶρει τί κυπτάζεις ἔχων περὶ τὴν θύραν;
 ΧΘ. ἀλλ' ἴθι χαίρων τῆς ἀνδρείας
 εἵνεκα ταύτης
 εὐτυχία γένοιτα τῶν-
 θρώπων, ὅτι προήκων
 ἐς βαθὺν τῆς ἡλικίας
 νεωτέροις τὴν φύσιν αὐ-
 τοῦ πράγμασιν χρωτίζεται
 καὶ σοφίαν ἐπασκεῖ

* Socrates wishes to appropriate it (*cf* 179, 856), but Strepsiadēs thinks he is to be flogged.

THE CLOUDS, 494-517

- Come, if one strikes you, what do you do ?
 ST. I'm struck :
 Then in a little while I call my witness
 Then in another little while I summon him.
 SO Put off your cloak ^a
 ST Why, what have I done wrong ?
 SO O, nothing, nothing all go in here naked
 ST Well, but I have not come with a search-warrant ^b
 SO Fool ! throw it off
 ST Well, tell me this one thing ,
 If I'm extremely careful and attentive,
 Which of your students shall I most resemble ?
 SO Why, Chaerephon You'll be his very image
 ST What ! I shall be half-dead ! O luckless me !
 SO Don't chatter there, but come and follow me ;
 Make haste now, quicker, here
 ST Oh, but do first
 Give me a honied cake Zeus ! how I tremble,
 To go down there, as if to see Trophomus ^c
 SO Go on ! why keep you pottering round the door ?
- CH Yes ! go, and farewell , as your courage is great,
 So bright be your fate
 May all good fortune his steps pursue,
 Who now, in his life's dim twilight haze,
 Is game such venturesome things to do,
 To steep his mind in discoveries new,
 To walk, a novice, in wisdom's ways.

^b The officer had to enter a house γυμνός ἢ χιτῶνίσκος ἔχων (Plato, *Leg* 954 A) so that he might not secretly carry in the thing asserted to be stolen

^c The oracle of Trophomus was in a cave at Lebadea the cakes were taken to appease "the serpent which haunted it"; Schol.

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ὦ θεώμενοι, κατερῶ πρὸς ὑμᾶς ἐλευθέρως
 τάληθῃ, νῆ τὸν Διόνυσον τὸν ἐκθρέψαντά με.
 οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφός,
 ὡς ὑμᾶς ἡγούμενος εἶναι θεατὰς δεξιούς
 καὶ ταύτην σοφώτατ' ἔχειν τῶν ἐμῶν κωμωδιῶν,
 πρώτους ἡξίωσ' ἀναγεῦσ' ὑμᾶς, ἢ παρέσχε μοι
 ἔργον πλείστον εἴτ' ἀνεχώρουν ὑπ' ἀνδρῶν φορτικῶν
 ἡττηθεῖς, οὐκ ἄξιος ὦν ταῦτ' οὖν ὑμῖν μέμφομαι
 τοῖς σοφοῖς, ὧν οὐνεκ' ἐγὼ ταῦτ' ἐπραγματευόμην
 ἀλλ' οὐδ' ὡς ὑμῶν ποθ' ἐκὼν προδώσω τοὺς δεξιούς
 ἐξ ὅτου γὰρ ἐνθάδ' ὑπ' ἀνδρῶν, οἷς ἡδὺ καὶ λέγειν,
 ὁ σώφρων τε χῶ καταπύγων ἄριστ' ἡκουσάτην,
 καὶ γὰρ παρθένος γὰρ ἔτ' ἦν, κοῦκ ἐξῆν πῶ μοι τεκεῖν,
 ἐξέθηκα, παῖς δ' ἐτέρα τις λαβοῦσ' ἀνείλετο,
 ὑμεῖς δ' ἐξεθρέψατε γενναίως καὶ παιδεύσατε·
 ἐκ τούτου μοι πιστὰ παρ' ὑμῖν γνώμης ἔσθ' ὄρκια.
 νῦν οὖν Ἡλέκτραν κατ' ἐκείνην ἥδ' ἡ κωμωδία

^a 518-62 constitute the Parabasis of the *revised* Comedy

^b Two characters in his play the *Banqueters*

^c The *Banqueters* was exhibited in the name of Callistratus

^d The *Choëphoroe* of Aeschylus, where E recognizes her brother's "lock of hair" on Agamemnon's tomb

THE CLOUDS, 518–534

O Spectators,^a I will utter
honest truths with accents free,
Yea ' by mighty Dionysus,
Him who bled and nurtured me
So may I be deemed a poet,
and this day obtain the prize,
As till that unhappy blunder
I had always held you wise,
And of all my plays esteeming
this the wisest and the best,
Served it up for your enjoyment,
which had, more than all the rest,
Cost me thought, and time, and labour
then most scandalously treated,
I retired in mighty dudgeon,
by unworthy foes defeated
This is why I blame your critics,
for whose sake I framed the play
Yet the clever ones amongst you
even now I won't betray
No ' for ever since from judges
unto whom 'tis joy to speak,
Brothers Profligate and Modest^b
gained the praise we fondly seek,
When, for I was yet a Virgin,
and it was not right to bear,
I exposed it, and Another
did the foundling nurse with care,^c
But 'twas ye who nobly nurtured,
ye who brought it up with skill ;—
From that hour I proudly cherish
pledges of your sure good will
Now then comes its sister luther,
like Electra in the Play,^d

ARISTOPHANES

ζητοῦσ' ἦλθ', ἣν που ἵπιτύχη θεαταῖς οὕτω σοφοῖς·
γνώσεται γάρ, ἣνπερ ἴδῃ, τὰδελφοῦ τὸν βόστρυχον
ὥς δὲ σῶφρων ἐστὶ φύσει σκέψασθ' ἥτις πρῶτα μὲν
οὐδὲν ἦλθε ῥαψαμένη σκῦτινον καθειμένον,
ἐρυθρὸν ἐξ ἄκρου, παχύ, τοῖς παιδίοις ἔν' ἢ γέλως·
οὐδ' ἔσκωψε τοὺς φαλακρούς, οὐδὲ κόρδαχ' εἴλκυσεν,
οὐδὲ πρεσβύτης ὁ λέγων τᾶπη τῇ βακτηρίᾳ
τύπτει τὸν παρόντ', ἀφανίζων πονηρὰ σκώμματα,
οὐδ' εἰσῆξε δᾶδας ἔχουσ', οὐδ' ἰοῦ ἰοῦ βοᾷ,
ἀλλ' αὐτῇ καὶ τοῖς ἔπεσιν πιστεῦουσ' ἐλήλυθεν.
κἀγὼ μὲν τοιοῦτος ἀνὴρ ὦν ποιητῆς οὐ κομῶ,
οὐδ' ὑμᾶς ζητῶ ἔξαπατᾶν δις καὶ τρίς ταῦτ' εἰσάγων,
ἀλλ' αἰὲ καὶ κινῶς ιδέας εἰσφέρων σοφίζομαι,
οὐδὲν ἀλλήλαισιν ὁμοίας καὶ πάσας δεξιᾶς·
ὅς μέγιστον ὄντα Κλέων' ἔπαισ' εἰς τὴν γαστέρα,
κοῦκ ἐτόλμησ' αὐθις ἐπεμπεδῆσ' αὐτῷ κεκμέναι.
οὔτοι δ', ὥς ἅπαξ παρέδωκεν λαβὴν Ὑπέρβολος,
τοῦτον δεῖλαιον κολετρῶσ' αἰὲ καὶ τὴν μητέρα.

* εἰσῆσαν γὰρ οἱ κωμικοὶ διεξωσμένοι δερμάτινα αἰδοῖα, γελοίου χάριν.
Schol.

THE CLOUDS, 535-552

Comes in earnest expectation
kindred minds to meet to-day ;
She will recognize full surely,
if she find, her brother's tress
And observe how pure her morals
who, to notice her first dress,
Enters not with filthy symbols
on her modest garments hung,^a
Jeering bald-heads, dancing ballets,
for the laughter of the young.
In this play no wretched greybeard
with a staff his fellow pokes,
So obscuring from the audience
all the poorness of his jokes.
No one rushes in with torches,
no one groans, " *Oh, dear ! Oh, dear !* "
Trusting in its genuine merits
comes this play before you here.
Yet, though such a hero-poet,
I, the bald-head, do not grow
Curling ringlets neither do I
twice or thrice my pieces show.
Always fresh ideas sparkle,
always novel jests delight,
Nothing like each other, save that
all are most exceeding bright.
I am he who floored the giant,
Cleon, in his hour of pride,
Yet when down I scorned to strike him,
and I left him when he died !
But the others, when a handle
once Hyperbolus did lend,
Trample down the wretched catiff,
and his mother, without end.

ARISTOPHANES

Εὐπολις μὲν τὸν Μαρικᾶν πρῶτιστον παρείλκυσεν
 ἐκστρέφας τοὺς ἡμετέρους Ἰππέας κακὸς κακῶς,
 προσθεὶς αὐτῷ γραῦν μεθύσῃν τοῦ κόρδακος οὐνεχ',
 Φρύνιχος πάλαι πεποίηχ', ἣν τὸ κῆτος ἥσθιεν
 εἰθ' Ἑρμιππος αὖθις ἐποίησεν εἰς Ὑπέρβολον,
 ἄλλοι τ' ἤδη πάντες ἐρείδουσιν εἰς Ὑπέρβολον,
 τὰς εἰκούς τῶν ἐγχέλεων τὰς ἐμὰς μιμούμενοι
 ὅστις οὖν τούτοισι γελαῖ, τοῖς ἐμοῖς μὴ χαιρέτω
 ἦν δ' ἐμοὶ καὶ τοῖσιν ἐμοῖς εὐφραίνησθ' εὐρήμασιν,
 ἐς τὰς ὥρας τὰς ἑτέρας εὖ φρονεῖν δοκήσετε.

ὕψιμέδοντα μὲν θεῶν
 Ζήνα τύραννον ἐς χορὸν
 πρῶτα μέγαν κικλήσκω·
 τόν τε μεγασθενῆ τριαί-
 νης ταμίαν,
 γῆς τε καὶ ἁλμυρᾶς θαλάσ-
 σης ἄγριον μοχλευτήν
 καὶ μεγαλῶνυμον ἡμέτερον πατέρ',
 Αἰθέρα σεμνότατον, βιοθρέμμονα πάντων·
 τόν θ' ἵππονῶμαν, ὃς ὑπερ-
 λάμπροισι ἀκτῖσιν κατέχει
 γῆς πέδον, μέγας ἐν θεοῖς
 ἐν θνητοῖσί τε δαίμων

^a Clearly the "mother of Hyperbolus"

^b He seems to have travestied the story of Andromeda, bringing on a tipsy old woman to be devoured by the sea-monster.

^c See *K* 864-7

THE CLOUDS, 553-574

In his Maricas the Drunkard,
Shamefully my "Knights" distorting,
Tacking on the tipsy beldame,^a
Phrynichus's ^b prime invention,
Then Hermippus on the catiff
And the rest upon the catiff
And my simile to pilfer
Whoso laughs at their productions,
But for you who praise my genius,
Ye shall gain a name for wisdom,
Eupolis the charge began,
as he is a shameful man,
just the ballet-dance to keep,
eat by monsters of the deep
opened all his little skill,
are their wit exhausting still ;
" of the Eels " ^c they all combine
let him not delight in mine
you who think my writings clever,
yea ! for ever and for ever

O mighty God, O heavenly King,
First unto Thee my prayer I bring
O come, Lord Zeus, to my choral song, —
And Thou, dread Power, whose resistless hand
Heaves up the sea and the trembling land,
Lord of the trident, stern and strong, —
And Thou who sustainest the life of us all
Come, Ether, our parent, O come to my call, —
And Thou who floodest the world with light,
Guiding thy steeds through the glittering sky,
To men below and to Gods on high
A Potentate heavenly-bright !

ARISTOPHANES

ὦ σοφώτατοι θεαταί, δεῦρο τὸν νοῦν πρόσχετε. 5
 ἡδίκημέναι γὰρ ὑμῖν μεμφόμεσθ' ἐναντίον·
 πλείστα γὰρ θεῶν ἀπάντων ὠφελούσαις τὴν πόλιν,
 δαιμόνων ἡμῖν μόναίς οὐ θύετ' οὐδὲ σπένδετε,
 αἵτινες τηροῦμεν ὑμᾶς ἣν γὰρ ἢ τις ἔξοδος
 μηδενὶ ξὺν νῶ, τότε ἢ βροντῶμεν ἢ ψακάζομεν. 5
 εἶτα τὸν θεοῖσιν ἐχθρὸν βυρσοδέψην Παφλαγὸνα
 ἡνίχ' ἤρεισθε στρατηγόν, τὰς ὀφρῦς συνήγομεν
 κάποιούμεν δεινά " βροντῇ δ' ἐρράγη δι' ἀστραπῆς·"
 ἡ σελήνη δ' ἐξέλειπε τὰς ὁδοὺς ὃ δ' ἥλιος
 τὴν θρυαλλίδ' εἰς ἑαυτὸν εὐθέως ξυνελκύσας 5
 οὐ φανέειν ἔφασκεν ὑμῖν, εἰ στρατηγήσει Κλέων.
 ἀλλ' ὅμως εἴλεσθε τοῦτον φασὶ γὰρ δυσβουλίαν
 τῇδε τῇ πόλει προσεῖναι, ταῦτα μέντοι τοὺς θεοὺς
 αἴτ' ἂν ὑμεῖς ἐξαμάρτητ' ἐπὶ τὸ βέλτιον τρέπειν
 ὥς δὲ καὶ τοῦτο ξυνοίσει ραδίως διδάξομεν 5
 ἣν Κλέωνα τὸν λάρον δώρων ἐλόντες καὶ κλοπῆς,

* From the *Teucer* of Sophocles Schol.

† Nothing is known of this election.

THE CLOUDS, 575-591

[illegible]

ARISTOPHANES

εἶτα φημῶσητε τούτου τῷ ξύλῳ τὸν αὐχένα,
αὐθις ἐς τάρχαϊον ὑμῖν, εἴ τι κάζημάρτετε,
ἐπὶ τὸ βέλτιον τὸ πρᾶγμα τῇ πόλει συνοίsetαι.

“ ἀμφί μοι αὐτε,” Φοῖβ’ ἄναξ
Δήλιε, Κυνθίαν ἔχων
ὑψικέρατα πέτραν
ἦ τ’ Ἐφέσου μάκαιρα πάγ-
χρυσον ἔχεις
οἶκον ἐν ᾧ κόραι σε Λυ-
δῶν μεγάλως σέβουσιν
ἦ τ’ ἐπιχώριος ἡμετέρα θεός,
αἰγίδος ἡνίοχος, πολιοῦχος Ἀθάνα·
Παρνασσίαν θ’ ὅς κατέχων
πέτραν σὺν πεύκαις σελαγεί
Βάκχαις Δελφίσιν ἐμπρέπων,
κωμαστής Διόνυσος

ἡνίχ’ ἡμεῖς δεῦρ’ ἀφορμᾶσθαι παρεσκευάσμεθα,
ἢ Σελήνη συντυχοῦσ’ ἡμῖν ἐπέστειλεν φράσαι,
πρῶτα μὲν χαίρειν Ἀθηναίοισι καὶ τοῖς ξυμμάχοις
εἶτα θυμαίνειν ἔφασκε δεινὰ γὰρ πεπονθέναι,
ὠφελοῦσ’ ὑμᾶς ἅπαντας, οὐ λόγοις, ἀλλ’ ἐμφανῶς
πρῶτα μὲν τοῦ μηνὸς εἰς δᾶδ’ οὐκ ἔλαττον ἢ δραχμὴν
ὥστε καὶ λέγειν ἅπαντας ἐξιόντας ἐσπέρas,

* ἀμφί μοι αὐτε was a common commencement of dithyrambic odes

THE CLOUDS, 592-613

Let us have him gagged and muzzled,
in the pillory chained and left,
Then again, in ancient fashion,
all that ye have erred of late,
Will turn out your own advantage,
and a blessing to the State

"Phoebus, my king, come to me still" ^a
 Thou who holdest the Cyntlian hill,
 The lofty peak of the Delian isle,—
 And Thou, his sister, to whom each day
 Lydian maidens devoutly pray
 In Thy stately gilded Ephesian pile,—
 And Athene, our Lady, the queen of us all,
 With the Aegis of God, O come to my call,—
 And Thou whose dancing torches of pine
 Flicker, Parnassian glades along,
 Dionysus, Star of Thy Maenad throng,
 Come, Reveller most divine !

We, when we had finished packing,
and prepared our journey down,
Met the Lady Moon, who charged us
with a message for your town
First, All hail to noble Athens,
and her faithful true Allies ;
Then, she said, your shameful conduct
made her angry passions rise,
Treating her so ill who always
aids you, not in words, but clearly ;
Saves you, first of all, in torchlight
every month a drachma nearly,
So that each one says, if business
calls him out from home by night,

ARISTOPHANES

μή πρίη, παῖ, δᾶδ', ἐπειδὴ φῶς Σεληναίης καλόν
ἄλλα τ' εὖ δρᾶν φησιν, ὑμᾶς δ' οὐκ ἄγειν τὰς
ἡμέρας

οὐδὲν ὀρθῶς, ἀλλ' ἄνω τε καὶ κάτω κυδοιδοπαῖν·
ὥστ' ἀπειλεῖν φησιν αὐτῇ τοὺς θεοὺς ἐκάστοτε
ἡνίκ' ἂν ψευσθῶσι δείπνου, κᾶπίωσιν οἴκαδε,
τῆς ἐορτῆς μὴ τυχόντες κατὰ λόγον τῶν ἡμερῶν
κᾶθ' ὅταν θύειν δέη, στρεβλοῦτε καὶ δικάζετε
πολλάκις δ' ἡμῶν ἀγόντων τῶν θεῶν ἀπαστίαν,
ἡνίκ' ἂν πενθῶμεν ἢ τὸν Μέμνον' ἢ Σαρπηδόνα,
σπένδεθ' ὑμεῖς καὶ γελᾶτ' ἀνθ' ὧν λαχὼν Ἵπέρ-
βολος

τῆτες ἱερομνημονεῖν, κᾶπειθ' ὑφ' ἡμῶν τῶν θεῶν
τὸν στέφανον ἀφηρέθη μᾶλλον γὰρ οὕτως εἴσεται
κατὰ σελήνην ὥς ἄγειν χρὴ τοῦ βίου τὰς ἡμέρας.

- Ση. μὰ τὴν Ἀναπνοήν, μὰ τὸ Χάος, μὰ τὸν Ἀέρα,
οὐκ εἶδον οὕτως ἄνδρ' ἄγροικον οὐδένα
οὐδ' ἄπορον οὐδὲ σκαιὸν οὐδ' ἐπιλήσιμονα
ὅστις σκαλαθυρμάτι ἄττα μικρὰ μανθάνων,
ταῦτ' ἐπιτέλῃσται πρὶν μαθεῖν ὅμως γε μὴν
αὐτὸν καλῶ θύραζε δευρὶ πρὸς τὸ φῶς
ποῦ Στρεψιάδης, ἔξει τὸν ἀσκάντην λαβὼν

* The allusion is to alterations in the calendar introduced by the astronomer Meton about 432 B.C.

† Son of Eos (Aurora), slain by Achilles, for Sarpedon son of Zeus whom Patroclus slew see *Iliad* xvi 419 seq.

* An official sent with the three Pylagorae to the Amphictyonic Council. Nothing is known of the circumstance.

† Socrates here comes out of the Phrontisterion where he has been endeavouring to teach Strepsiades.

THE CLOUDS, 614-633

"Buy no link, my boy, this evening,
 for the Moon will lend her light"
 Other blessings too she sends you,
 yet you will not mark your days
 As she bids you, but confuse them,
 jumbling them all sorts of ways,^a
 And, she says, the Gods in chorus
 shower reproaches on her head,
 When in bitter disappointment
 they go supperless to bed,
 Not obtaining festal banquets
 duly on the festal day,
 Ye are badgering in the law-courts
 when ye should arise and slay!
 And full oft when we celestials
 some strict fast are duly keeping,
 For the fate of mighty Memnon,^b
 or divine Sarpedon weeping,
 Then you feast and pour libations
 and Hyperbolus of late
 Lost the crown he wore so proudly
 as Recorder^c of the Gate,
 Through the wrath of us immortals
 so perchance he'll rather know
 Always all his days in future
 by the Lady Moon to go

so ^a Never by Chaos, Air, and Respiration,
 Never, no never have I seen a clown
 So helpless, and forgetful, and absurd!
 Why if he learns a quirk or two he clean
 Forgets them ere he has learnt them all the same,
 I'll call him out of doors here to the light
 Take up your bed, Strepsiades, and come!

ARISTOPHANES

- ΣΤ. ἀλλ' οὐκ ἑώσι μ' ἐξενεγκεῖν οἱ κόρεις.
 ΣΩ ἀνύσας τι κατάθου, καὶ πρόσεχε τὸν νοῦν.
 ΣΤ ἰδοίμ⁹
 ΣΩ. ἄγε δὴ, τί βούλει πρῶτα νυνὶ μαθάνειν
 ὧν οὐκ ἐδιδάχθης πώποτ' οὐδέν, εἰπέ μοι
 πότερον περὶ μέτρων ἢ περὶ ἐπῶν ἢ ῥυθμῶν;
 ΣΤ περὶ τῶν μέτρων ἔγωγ' ἐναγχος γάρ ποτε
 ὑπ' ἀλφитаμοιβοῦ παρεκόπην διχομικῶ
 ΣΩ. οὐ τοῦτ' ἐρωτῶ σ', ἀλλ' ὃ τι κάλλιστον μέτρον
 ἡγεί πότερον τὸ τρίμετρον ἢ τὸ τετράμετρον,
 ΣΤ ἐγὼ μὲν οὐδὲν πρότερον ἡμεκτέου
 ΣΩ οὐδὲν λέγεις, ὠνθρωπε
 ΣΤ περίδου νυν ἐμοί,
 εἰ μὴ τετράμετρον ἔστιν ἡμεκτέον
 ΣΩ. ἐς κόρακας, ὡς ἄγροικος εἶ καὶ δυσμαθής.
 τάχα δ' ἂν δύναιο μαθάνειν περὶ ῥυθμῶν.
 ΣΤ τί δέ μ' ὠφελήσουσ' οἱ ῥυθμοὶ πρὸς τάλφита;
 ΣΩ πρῶτον μὲν εἶναι κομψὸν ἐν συνουσίᾳ,
 ἐπαίονθ' ὁποῖός ἐστι τῶν ῥυθμῶν
 κατ' ἐνόπλιον, χῶποῖος αὖ κατὰ δάκτυλον.
 ΣΤ. κατὰ δάκτυλον, νῆ τὸν Δί', ἀλλ' οἶδ'
 ΣΩ. εἰπέ δὴ.
 ΣΤ. τίς ἄλλος ἀντὶ τουτουὶ τοῦ δακτύλου,
 πρὸ τοῦ μὲν, ἔτ' ἐμοῦ παιδὸς ὄντος, οὐτοσί.
 ΣΩ ἀγρεῖος εἶ καὶ σκαιός
 ΣΤ οὐ γάρ, ᾧζυρέ,
 τούτων ἐπιθυμῶ μαθάνειν οὐδέν
 ΣΩ τί δαί;
 ΣΤ ἐκεῖν' ἐκεῖνο, τὸν ἀδικώτατον λόγον
 ΣΩ. ἀλλ' ἕτερα δεῖ σε πρότερα τούτων μαθάνειν,

* The μέδιμνος = 48 χοίνικες, the ἔκτευσ = 8, and so the ἡμεκτέον = 4, being therefore τετράμετρον. The joke, however, in 326

THE CLOUDS, 624-658

- ST. By Zeus, I can't : the bugs make such resistance.
 SO Make haste There, throw it down, and listen
 ST. Well !
 SO Attend to me what shall I teach you first
 That you've not learnt before ? Which will you have,
 Measures or rhythms or the right use of words ?
 ST Oh ! measures to be sure for very lately
 A grocer swindled me of full three pints
 SO I don't mean that but which do you like the best
 Of all the measures , six feet, or eight feet ?
 ST Well, I like nothing better than the yard
 SO Fool ! don't talk nonsense
 ST What will you bet me now
 That two yards don't exactly make six feet ? ^a
 SO Consume you ! what an ignorant clown you are !
 Still, perhaps you can learn tunes more easily
 ST But will tunes help me to repair my fortunes ?
 SO They'll help you to behave in company
 If you can tell which kind of tune is best
 For the sword-dance, and which for finger music ^b
 ST For fingers ! aye, but I know that
 SO Say on, then
 ST What is it but this finger ? though before,
 Ere this was grown, I used to play with that
 SO Insufferable dolt !
 ST Well but, you goose,
 I don't want to learn this
 SO What *do* you want then ?
 ST Teach me the Logic ! teach me the unjust Logic !
 SO. But you must learn some other matters first
 the Greek consists largely in all the measures being measures of
capacity (a μέδιμος being about 12 gallons)
^b Strepsiades knows nothing about "dactyl" but takes
 δάκτυλος in its literal sense, and makes indecent gestures with the
 middle finger (*infamis digitus*)

ARISTOPHANES

- τῶν τετραπόδων ἅττ' ἐστὶν ὀρθῶς ἄρρενα.
- ΣΤ. ἀλλ' οἷδ' ἔγωγε τᾶρρεν', εἰ μὴ μαίνομαι·
κριός, τράγος, ταῦρος, κύων, ἀλεκτρυών.
- ΣΩ. ὀρᾶς ὁ πάσχεις, τήν τε θήλειαν καλεῖς
ἀλεκτρυόνα κατὰ ταυτό καὶ τὸν ἄρρενα.
- ΣΤ. πῶς δῆ, φέρε
- ΣΩ. πῶς, ἀλεκτρυών κάλεκτρυών
- ΣΤ. νῆ τὸν Ποσειδῶ νῦν δὲ πῶς με χρή καλεῖν,
- ΣΩ. ἀλεκτρύαιναν, τὸν δ' ἕτερον ἀλέκτορα
- ΣΤ. ἀλεκτρύαιναν, εὖ γε νῆ τὸν Ἄερα
ὥστ' ἀντὶ τούτου τοῦ διδάγματος μόνου
διαλφιδώσω σου κύκλῳ τὴν κάρδοπον
- ΣΩ. ἰδοὺ μάλ' αὖθις τοῦθ' ἕτερον τὴν κάρδοπον
ἄρρενα καλεῖς, θήλειαν οὖσαν
- ΣΤ. τῷ τρόπῳ
ἄρρενα καλῶ ἔγὼ κάρδοπον,
- ΣΩ. μάλιστά γε,
ὥσπερ γε καὶ Κλεώνυμον.
- ΣΤ. πῶς δῆ, φράσον
- ΣΩ. ταῦτ' ὃν δύναται σοι κάρδοπος Κλεωνύμῳ
- ΣΤ. ἀλλ', ὦγάθ', οὐδ' ἦν κάρδοπος Κλεωνύμῳ,
ἀλλ' ἐν θυεῖα στρογγύλῃ γ' ἀνεμάττετο
ἀτὰρ τὸ λοιπὸν πῶς με χρή καλεῖν,
- ΣΩ. ὅπως;
τὴν καρδόπην, ὥσπερ καλεῖς τὴν Σωστράτην.
- ΣΤ. τὴν καρδόπην θήλειαν,
- ΣΩ. ὀρθῶς γὰρ λέγεις
- ΣΤ. ἐκεῖνο δ' ἦν ἄν, καρδόπη, Κλεωνύμη
- ΣΩ. ἔτι δῆ γε περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ,
ἅττ' ἄρρεν' ἐστίν, ἅττα δ' αὐτῶν θήλεα
- ΣΤ. ἀλλ' οἷδ' ἔγωγ' ἅ θήλε' ἐστίν.
- ΣΩ. εἰπέ δῆ.

THE CLOUDS, 659-683

- As, what are males among the quadrupeds.
 ST I should be mad indeed not to know that
 The Ram, the Bull, the Goat, the Dog, the Fowl
 SO Ah ! there you are ! there's a mistake at once !
 You call the male and female fowl the same
 ST How ! tell me how
 SO Why fowl and fowl of course
 ST That's true though ! what then shall I say in future ?
 SO Call one a fowless and the other a fowl
 ST A fowless ? Good ! Bravo ! Bravo ! by Air
 Now for that one bright piece of information
 I'll give you a barley bumper in your trough
 SO Look there, a fresh mistake , you called it trough,
 Masculine, when it's feminine
 ST How, pray ?
 How did I make it masculine ?
 SO Why " trough,"
 Just like " Cleonymus "
 ST I don't quite catch it.
 SO Why " trough," " Cleonymus," both masculine.
 ST Ah, but Cleonymus has got no trough,
 His bread is kneaded in a rounded mortar ^a
 Still, what must I say in future ?
 SO What ! why call it
 A " troughness," female, just as one says " an actress."
 ST A " troughness," female ?
 SO That's the way to call it.
 ST O " troughness " then and Miss Cleonymus
 SO Still you must learn some more about these names ;
 Which are the names of men and which of women.
 ST Oh, I know which are women
 SO. Well, repeat some.
^a As being " a poor man " who had nothing better to use
 Schol. But there seems a reference " to the charge of effeminacy
 which runs through these lines " R.

ARISTOPHANES

- στ.** Λύσιλλα, Φίλινα, Κλειταγόρα, Δημητρία.
στ. ἄρρενα δὲ ποῖα τῶν ὀνομάτων,
στ. μυρία
 Φιλόξενος, Μελησίας, Ἀμυνίας
στ. ἀλλ', ὦ πόνηρε, ταῦτά γ' ἔστ' οὐκ ἄρρενα.
στ. οὐκ ἄρρεν' ἡμῖν ἔστιν,
στ. οὐδαμῶς γ', ἐπεὶ
 πῶς ἂν καλέσειας ἐντυχὼν Ἀμυνία,
στ. ὅπως ἂν, ὠδὶ, δεῦρο δεῦρ', Ἀμυνία
στ. ὄρᾳς, γυναῖκα τὴν Ἀμυνίαν καλεῖς
στ. οὐκ οὖν δικαίως ἥτις οὐ στρατεύεται,
 ἀτὰρ τί ταῦθ' ἂ πάντες ἴσμεν μανθάνω,
στ. οὐδὲν μὰ Δί', ἀλλὰ κατακλινεῖς δευρί,
στ. τί δρῶ,
στ. ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων
στ. μὴ δῆθ', ἵκετεύω σ', ἐνθάδ' ἀλλ' εἴπερ γε χρή,
 χαμαὶ μ' ἔασον αὐτὰ ταῦτ' ἐκφροντίσαι.
στ. οὐκ ἔστι παρὰ ταῦτ' ἄλλα
στ. κακοδαίμων ἐγώ,
 οἷαν δίκην τοῖς κόρεσι δώσω τήμερον
στ. φρόντιζε δὴ καὶ διάθρει, πάντα τρόπον τε σαυτὸν ;
 στρόβει πυκνώσας
 ταχὺς δ', ὅταν εἰς ἄπορον πέσης,
 ἐπ' ἄλλο πῆδα
 νόημα φρενὸς ὕπνος δ' ἀπέστω γλυκύθυμος
 ὀμμάτων
στ. ἱατταταῖ ἱατταταῖ
στ. τί πάσχεις; τί κάμνεις,
στ. ἀπόλλυμαι δείλαιος ἐκ τοῦ σκίμπυδος

THE CLOUDS, 684-709

- ST. Demetria, Cleitagora, Philinna
 SO Now tell me some men's names
 ST. O yes, ten thousand
 Philon, Melcsias, Amynias
 SO. Hold ! I said men's names these are women's names.
 ST No, no, they're men's
 SO They are *not* men's, for how
 Would you address Amynias if you met him ?
 ST How ? somehow thus " Here, here, Amynia ^a ! "
 SO Amynia ! a woman's name, you see
 ST And rightly too , a sneak who shirks all service !
 But all know this let's pass to something else.
 SO Well, then, you get into the bed
 ST And then ?
 SO. Excogitate about your own affairs
 ST. Not there I do beseech, not there at least
 Let me excogitate on the bare ground
 SO There is no way but this
 ST O luckless me !
 How I shall suffer from the bugs to-day
 SO Now then survey in every way,
 with airy judgement sharp and quick :
 Wrapping thoughts around you tuck :
 And if so be in one you stick,
 Never stop to toil and bother,
 Lightly, lightly, lightly leap,
 To another, to another ,
 Far away be balmy sleep
 ST. Ugh ! Ugh ! Ugh ! Ugh ! Ugh !
 CH. What's the matter ? where's the pain ?
 ST. Friends ! I'm dying From the bed

^a Cf W 466, 1267 The Greek vocative of " Amynias " becomes feminine in form

ARISTOPHANES

δάκνουσί μ' ἐξέρποντες οἱ Κορίνθιοι,
καὶ τὰς πλευρὰς δαρδάπτουσιν
καὶ τὴν ψυχὴν ἐκπίνουσιν,
καὶ τοὺς ὄρχεις ἐξέλκουσιν,
καὶ τὸν πρωκτὸν διορύττουσιν,
καὶ μ' ἀπολοῦσιν
μή νυν βαρέως ἄλγει λίαν
καὶ πῶς, ὅτε μου
φροῦδα τὰ χρήματα, φρούδη χροιά,
φρούδη ψυχὴν, φρούδη δ' ἐμβάς·
καὶ πρὸς τοῦτοις ἔτι τοῖσι κακοῖς
φρουρᾶς ἄδων
ὀλίγου φροῦδος γεγένημαι

- ΧΟ. οὗτος, τί ποιεῖς; οὐχὶ φροντίζεις;
ΣΤ. ἐγώ;
νῆ τὸν Ποσειδῶ
ΧΟ. καὶ τί δῆτ' ἐφρόντισας,
ΣΤ. ὑπὸ τῶν κόρεων εἴ μού τι περιλειφθήσεται.
ΧΟ. ἀπολεῖ κάκιστ'
ΣΤ. ἀλλ', ὦγάθ', ἀπόλωλ' ἀρτίως.
ΧΟ. οὐ μαλθακιστέ', ἀλλὰ περικαλυπτέα
ἐξευρετέος γὰρ νοῦς ἀποστερητικὸς
κάπαιόλημ'
ΣΤ. οἴμοι, τίς ἂν δῆτ' ἐπιβάλῃ
ἐξ ἀρνακίδων γνώμην ἀποστερητρίδα,
ΧΟ. φέρε νυν, ἀθρήσω πρῶτον, ὃ τι δρᾷ, τουτονί.
οὗτος, καθεύδεις,
ΣΤ. μὰ τὸν Ἀπόλλω ἡ γὰρ μὲν οὐ.
ΧΟ. ἔχεις τι;

THE CLOUDS, 710-732

- Out creep bugbears ^a scantily fed,
 And my ribs they bite in twain,
 And my life-blood out they suck,
 And my manhood off they pluck,
 And my loins they dig and drain,
 And I'm dying, once again
 CH O take not the smart so deeply to heart
 ST Why, what can I do ?
 Vanished my skin so ruddy of hue,
 Vanished my life-blood, vanished my shoe,
 Vanished my purse, and what is still worse
 As I hummed an old tune till my watch should
 be past,
 I had very near vanished myself at the last.
- SO Hallo there, are you pondering ?
 ST Eh ! what ? I ?
 Yes to be sure
 SO And what have your ponderings come to ?
 ST Whether these bugs will leave a bit of me
 SO Consume you, wretch !
 ST Faith, I'm consumed already
 SO Come, come, don't flinch pull up the clothes again :
 Search out and catch some very subtle dodge
 To fleece your creditors
 ST O me, how can I
 Fleece any one with all these fleeces on me ?
 (*Puts his head under the clothes*)
 SO Come, let me peep a moment what he's doing.
 - Hey ! he's asleep !
 ST No, no ! no fear of that !
 SO Caught anything ?

^a οἱ Κορυθιοὶ (at this time the bitterest enemies of Athens)=οἱ κότες, "the bugs."

ARISTOPHANES

ΣΤ. μὰ Δί' οὐ δῆτ' ἔγωγ'. οὐδὲν πάνυ;
 ΣΩ. οὐδέν γε πλὴν ἢ τὸ πέος ἐν τῇ δεξιᾷ
 ΣΩ. οὐκ ἐγκαλυψάμενος ταχέως τι φροντιεῖς,
 ΣΤ. περὶ τοῦ, σὺ γάρ μοι τοῦτο φράσον, ὦ Σώκρατες.
 ΣΩ. αὐτὸς ὃ τι βούλει πρῶτος ἐξευρὼν λέγε
 ΣΤ. ἀκήκοας μυριάκις ἀγῶ βούλομαι,
 περὶ τῶν τόκων, ὅπως ἂν ἀποδῶ μηδενί.
 ΣΩ. ἴθι νυν, καλύπτου καὶ σχάσας τὴν φροντίδα
 λεπτήν κατὰ μικρὸν περιφρόνει τὰ πράγματα,
 ὁρθῶς διαιρῶν καὶ σκοπῶν
 ΣΤ. οἶμοι τάλας.
 ΣΩ. ἔχ' ἀτρέμα κἄν ἀπορῆς τι τῶν νοσημάτων,
 ἀφείς ἄπελθε κἄτα τὴν γνώμην πάλιν
 κίνησον αὖθις, αὐτὸ καὶ ζυγώθρισον.
 ΣΤ. ὦ Σωκρατίδιον φίλτατον
 ΣΩ. τί, ὦ γέρον;
 ΣΤ. ἔχω τόκου γνώμην ἀποστερητικὴν
 ΣΩ. ἐπίδειξον αὐτῇ
 ΣΤ. εἰπέ δὴ νῦν μοι,
 ΣΩ. τὸ τί;
 ΣΤ. γυναιῖκα φαρμακίδ' εἰ πριάμενος Θετταλὴν,
 καθέλοιμι νύκτωρ τὴν σελήνην, εἶτα δέ
 αὐτὴν καθεῖρξαιμ' ἐς λοφέιον στρογγύλον,
 ὥσπερ κάτοπτρον, κἄτα τηροῖην ἔχων,
 ΣΩ. τί δῆτα τοῦτ' ἂν ὠφελήσειέν σ',
 ΣΤ. ὃ τι;
 εἰ μηκέτ' ἀνατέλλοι σελήνην μηδαμοῦ,
 οὐκ ἂν ἀποδοίην τοὺς τόκους
 ΣΩ. ὅτι· τί δὴ;
 ΣΤ. ὅτι κατὰ μῆνα τὰργύριον δανείζεται
 ΣΩ. εὖ γ' ἄλλ' ἕτερον αὖ σοι προβαλῶ τι δεξιόν.

THE CLOUDS, 733-757

- ST. No, nothing
- SO. Surely, something.
- ST Well, I had something in my hand, I'll own
- SO Pull up the clothes again, and go on pondering.
- ST On what ? now do please tell me, Socrates
- SO What is it that you want ? first tell me that
- ST You have heard a million times what 'tis I want
My debts ! my debts ! I want to shirk my debts
- SO. Come, come, pull up the clothes refine your thoughts
With subtle wit look at the case on all sides .
Mind you divide ^a correctly
- ST Ugh ! O me
- SO Hush if you meet with any difficulty
Leave it a moment then return again
To the same thought then lift and weigh it well.
- ST Oh, here, dear Socrates !
- SO Well, my old friend.
- ST I've found a notion how to shirk my debts
- SO Well then, propound it
- ST What do you think of this ?
Suppose I hire some grand Thessalian witch
To conjure down the Moon, and then I take it
And clap it into some round helmet-box,
And keep it fast there, like a looking-glass,—
- SO But what's the use of that ?
- ST The use, quotha :
Why if the Moon should never rise again.
I'd never pay one farthing
- SO No ! why not ?
- ST Why, don't we pay our interest by the month ?
- SO Good ! now I'll proffer you another problem

^a *diaporesis* "division of genus into species" is a technical term in Logic

ARISTOPHANES

- εἴ σοι γράφοιτο πεντετάλαντός τις δίκη,
 ὅπως ἂν αὐτὴν ἀφανίσειας εἰπέ μοι
- ΣΤ ὅπως, ὅπως, οὐκ οἶδ' ἀτὰρ ζητητέον
- ΣΩ μή νυν περὶ σαυτὸν εἶλλε τὴν γνώμην αἰεί,
 ἀλλ' ἀποχάλα τὴν φροντίδ' εἰς τὸν αἴρα,
 λινόδετον ὥσπερ μηλολόνθην τοῦ ποδός
- ΣΤ. εὗρηκ' ἀφάνισιν τῆς δίκης σοφωτάτην,
 ὥστ' αὐτὸν ὁμολογεῖν σ' ἐμοί
- ΣΩ ποῖαν τινά,
- ΣΤ ἤδη παρὰ τοῖσι φαρμακοπώλαις τὴν λίθον
 ταύτην ἐόρακας, τὴν καλὴν, τὴν διαφανή,
 ἀφ' ἧς τὸ πῦρ ἄπτουσι,
- ΣΩ τὴν ὕαλον λέγεις,
- ΣΤ ἔγωγε φέρε, τί δῆτ' ἂν, εἰ ταύτην λαβὼν,
 ὁπότε γράφοιτο τὴν δίκην ὁ γραμματεὺς,
 ἀπωτέρω στὰς ὧδε πρὸς τὸν ἥλιον
 τὰ γράμματα' ἐκτῆξαιμι τῆς ἐμῆς δίκης,
- ΣΩ σοφῶς γε νῆ τὰς Χάριτας
- ΣΤ. οἴμ' ὥς ἡδομαι
 ὅτι πεντετάλαντος διαγέγραπταί μοι δίκη
- ΣΩ ἄγε δὴ ταχέως τουτὶ ξυνάρπασον
- ΣΤ τὸ τί,
- ΣΩ ὅπως ἀποστρέψαις ἂν ἀντιδίκων δίκην,
 μέλλων ὀφλήσειν, μὴ παρόντων μαρτύρων
- ΣΤ φαυλότατα καὶ ῥᾶσθ'
- ΣΩ εἰπὲ δὴ
- ΣΤ καὶ δὴ λέγω.
 εἰ πρόσθεν ἔτι μιᾶς ἐνεστώσης δίκης,
 πρὶν τὴν ἐμὴν καλεῖσθ', ἀπαγξαίμην τρέχων.
- ΣΩ οὐδέν λέγεις
- ΣΤ. νῆ τοὺς θεοὺς ἔγωγ', ἐπεὶ

THE CLOUDS, 758-781

- Suppose an action damages, five talents :
 Now tell me how you can evade that same
- ST How ' how ' can't say at all but I'll go seek
 SO Don't wrap your mind for ever round yourself,
 But let your thoughts range freely through the air,
 Like chafers with a thread about their feet ^a
- ST I've found a bright evasion of the action
 Confess yourself, 'tis glorious
- SO But what is it ?
 ST I say, haven't you seen in druggists' shops
 That stone, that splendidly transparent stone,
 By which they kindle fire ?
- SO. The burning-glass ?
 ST That's it well then, I'd get me one of these,
 And as the clerk was entering down my case,
 I'd stand, like this, some distance towards the sun,
 And burn out every line
- SO By the Three Graces,
 A clever dodge !
- ST O me, how pleased I am
 To have a debt like that clean blotted out
- SO Come, then, make haste and snap up this
- ST Well, what ?
 SO How to prevent an adversary's suit
 Supposing you were sure to lose it, tell me.
- ST O, nothing easier
- SO How, pray ?
 ST Why thus,
 While there was yet one trial intervening,
 Ere mine was cited, I'd go hang myself
- SO Absurd !
 ST No, by the Gods, it isn't though :

^a To tie a thread round the leg of a cockchafer and then see it try to fly was apparently a common amusement of boys

ARISTOPHANES

- οὐδείς κατ' ἐμοῦ τεθνεώτος εἰσάξει δίκην.
ΣΟ ὕθλεις ἄπερρ', οὐκ ἂν διδασαίμην σ' ἔτι
ΣΤ ὅτιή τί, ναί πρὸς τῶν θεῶν, ὦ Σώκρατες
ΣΟ. ἀλλ' εὐθὺς ἐπιλήθῃ σὺ γ' ἄττ' ἂν καὶ μάθῃς·
 ἐπεὶ τί νυνὶ πρῶτον ἐδιδάχθης, λέγε
ΣΤ φέρ' ἴδω, τί μέντοι πρῶτον ἦν, τί πρῶτον ἦν,
 τίς ἦν ἐν ᾗ ματτόμεθα μέντοι τᾶλφῖτα,
 οἴμοι, τίς ἦν,
ΣΟ οὐκ ἐς κόρακας ἀποφθερεῖ,
 ἐπιλησμότατον καὶ σκαιότατον γερόντιον,
ΣΤ οἴμοι, τί οὖν δῆθ' ὁ κακοδαίμων πείσομαι,
 ἀπὸ γὰρ ὀλοῦμαι μὴ μαθὼν γλωττοστροφεῖν
 ἀλλ', ὦ Νεφέλαι, χρηστόν τι συμβουλευσατε.
ΧΟ ἡμεῖς μὲν, ὦ πρεσβῦτα, συμβουλευόμεν,
 εἴ σοί τις υἱὸς ἐστὶν ἐκτεθραμμένος,
 πέμπειν ἐκείνον ἀντὶ σαυτοῦ μαθάνειν
ΣΤ ἀλλ' ἔστ' ἔμοιγ' υἱὸς καλὸς τε κάγαθός·
 ἀλλ' οὐκ ἐθέλει γὰρ μαθάνειν, τί ἐγὼ πάθω,
ΧΟ σὺ δ' ἐπιτρέπεις,
ΣΤ εὐσωματεῖ γὰρ καὶ σφριγᾷ,
 καῶσ' ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας
 ἀτὰρ μέτειμί γ' αὐτόν ἦν δὲ μὴ θέλῃ,
 οὐκ ἔσθ' ὅπως οὐκ ἐξελῶ 'κ τῆς οἰκίας
 ἀλλ' ἐπανάμεινόν μ' ὀλίγον εἰσελθὼν χρόνον
- ΧΟ.** ἄρ' αἰσθάνει πλεῖστα δι' ἡμᾶς ἀγάθ' αὐτίχ' ἔξων [ἀντ.
 μόνας θεῶν, ὥς
 ἔτοιμος ὅδ' ἐστὶν ἅπαντα δρᾶν
 ὅσ' ἂν κελεύῃς
 σὺ δ' ἀνδρὸς ἐκπεπληγμένου καὶ φανερώς ἐπηρμένου

THE CLOUDS, 782-810

- They could not prosecute me were I dead.
- so. Nonsense ! Be off I'll try no more to teach you.
- st. Why not ? do, please now, please do, Socrates
- so. Why you forget all that you learn, directly
Come, say what you learnt first there's a chance for
you
- st. Ah ! what was first ?—Dear me whatever was it ?—
Whatever's that we knead the barley in ?—
Bless us, what was it ?
- so. Be off, and feed the crows,
You most forgetful, most absurd old dolt !
- st. O me ! what will become of me, poor wretch !
I'm clean undone . I haven't learnt to speak —
O gracious Clouds, now do advise me something.
- ch. Our counsel, ancient friend, is simply this,
To send your son, if you have one at home,
And let him learn this wisdom in your stead.
- st. Yes ! I've a son, quite a fine gentleman
But he won't learn, so what am I to do ?
- ch. What ! is he master ?
- st. Well he's strong and vigorous,
And he's got some of the Coesyra blood ^a within him .
Still I'll go for him, and if he won't come
By all the Gods I'll turn him out of doors
Go in one moment, I'll be back directly.
- ch. Dost thou not see how bounteous we our favours free
Will shower on you,
Since whatsoe'er your will prepare
This dupe will do
But now that you have dazzled and
elated so your man,

^a γυναικῶν εὐπτέρων, lit "high-flying women," "full of soaring notions."

ARISTOPHANES

γνοὺς ἀπολάψεις, ὃ τι πλεῖστον δύνασαι,
ταχέως φιλεῖ γάρ πως τὰ τοιαῦθ' ἑτέρα τρέπεσθαι

- ΣΤ οὔτοι μὰ τὴν Ὀμίχλην ἔτ' ἐνταυθοῖ μενεῖς
ἀλλ' ἔσθι' ἐλθὼν τοὺς Μεγακλέους κίονας
- ΦΕΙ ὦ δαιμόνιε, τί χρήμα πάσχεις, ὦ πάτερ,
οὐκ εὖ φρονεῖς μὰ τὸν Δία τὸν Ὀλύμπιον.
- ΣΤ. ἰδοὺ γ' ἰδοὺ Δί' Ὀλύμπιον τῆς μωρίας
τὸν Δία νομίζειν, ὄντα τηλικουτονί
- ΦΕΙ τί δὲ τοῦτ' ἐγέλασας ἐτεόν,
ΣΤ. ἐνθυμούμενος
ὅτι παιδάριον εἶ καὶ φρονεῖς ἀρχαϊκά
ὅμως γε μὴν πρόσσελθ', ἵν' εἰδῆς πλείονα,
καὶ σοι φράσω πρᾶγμ' ὃ σὺ μαθὼν ἀνὴρ ἔσει.
ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα.
- ΦΕΙ ἰδοὺ· τί ἔστιν,
ΣΤ. ὥμοσας νυνὶ Δία
- ΦΕΙ. ἔγωγ'
ΣΤ. ὁρᾶς οὖν ὡς ἀγαθὸν τὸ μαθάνειν,
οὐκ ἔστιν, ὦ Φειδιππίδη, Ζεὺς
- ΦΕΙ. ἀλλὰ τίς,
ΣΤ Δίνος βασιλεύει, τὸν Δί' ἐξεληλακῶς
- ΦΕΙ αἰβοῖ, τί ληρεῖς,
ΣΤ ἴσθι τοῦθ' οὕτως ἔχον.
- ΦΕΙ τίς φησι ταῦτα,
ΣΤ Σωκράτης ὁ Μήλιος
καὶ Χαιρεφῶν, ὃς οἶδε τὰ ψυλλῶν ἵχνη.
- ΦΕΙ. σὺ δ' εἰς τοσοῦτον τῶν μανιῶν ἐλήλυθας
ὥστ' ἀνδράσιν πείθει χολῶσιν,
ΣΤ. εὐστόμει,
καὶ μηδὲν εἵπης φλαῦρον ἀνδρας δεξιούς

THE CLOUDS, 811-834

Make haste and seize whate'er you please
as quickly as you can,
For cases such as these, my friend,
are very prone to change and bend.

ST Get out ! you shan't stop here so help me Mist !
Be off, and eat up Megacles's columns

PH How now, my father ? what's i' the wind to-day ?
You're wandering, by Olympian Zeus, you are

ST Look there ! Olympian Zeus ! you blockhead you,
Come to *your* age, and yet believe in Zeus !

PH Why prithee, what's the joke ?

ST 'Tis so preposterous
When babes like you hold antiquated notions
But come and I'll impart a thing or two,
A wrinkle, making you a man indeed
But, mind don't whisper this to any one

PH Well, what's the matter ?

ST Didn't you swear by Zeus ?

PH I did

ST See now, how good a thing is learning
There is no Zeus, Pheidippides

PH Who then ?

ST Why Vortex reigns, and he has turned out Zeus.

PH Oh me, what stuff

ST Be sure that this is so

PH Who says so, pray ?

ST The Melan ^a—Socrates,
And Chaerephon, who knows about the flea-tracks.

PH And are you come to such a pitch of madness

As to put faith in brain-struck men ?

ST O hush !

And don't blaspheme such very dexterous men

^a The reference is to Diagoras the Melan, a notorious sceptic
(θεομάχος, Schol.), cf B 1073.

ARISTOPHANES

- καὶ νοῦν ἔχοντας ὧν ὑπὸ τῆς φειδωλίας
ἀπεκείρατ' οὐδείς πώποτ' οὐδ' ἠλείψατο
οὐδ' εἰς βαλανεῖον ἦλθε λουσόμενος σὺ δὲ
ὥσπερ τεθνεώτός μου καταλούει τὸν βίον
ἀλλ' ὡς τάχιστ' ἔλθων ὑπὲρ ἐμοῦ μάνθανε
- ΦΕΙ τί δ' ἂν παρ' ἐκείνων καὶ μάθοι χρηστόν τις ἂν
ΣΤ ἄληθες, ὅσαπερ ἔστ' ἐν ἀνθρώποις σοφά
γνώσει δὲ σαυτὸν ὡς ἀμαθῆς εἰ καὶ παχύς
ἀλλ' ἐπανάμεινόν μ' ὀλίγον ἐνταυθοῖ χρόνον
- ΦΕΙ οἴμοι, τί δράσω παραφρονοῦντος τοῦ πατρός;
πότῃ παρανοίας αὐτὸν εἰσαγαγὼν ἔλω,
ἣ τοῖς σοροπηγοῖς τὴν μανίαν αὐτοῦ φράσω,
- ΣΤ φέρ' ἴδω, σὺ τουτονὶ τί νομίζεις, εἰπέ μοι
- ΦΕΙ ἀλεκτρυόνα
- ΣΤ καλῶς γε ταυτηνὴν δὲ τί,
- ΦΕΙ ἀλεκτρυόν'
- ΣΤ ἄμφω ταῦτό, καταγέλαστος εἰ.
μή νυν τὸ λοιπόν, ἀλλὰ τήνδε μὲν καλεῖν
ἀλεκτρυάιναν, τουτονὶ δ' ἀλέκτορα
- ΦΕΙ ἀλεκτρυάιναν, ταῦτ' ἔμαθες τὰ δεξιὰ
εἴσω παρελθὼν ἄρτι παρὰ τοὺς γηγενεῖς,
- ΣΤ χᾶτερά γε πόλλ' ἀλλ' ὅ τι μάθοιμι ἐκάστοτε,
ἐπελανθανόμην ἂν εὐθύς ὑπὸ πλήθους ἐτῶν
- ΦΕΙ διὰ ταῦτα δὴ καὶ θοιμάτιον ἀπώλεσας,
- ΣΤ ἀλλ' οὐκ ἀπολώλεκ', ἀλλὰ καταπεφρόντικα
- ΦΕΙ τὰς δ' ἐμβάδας ποῖ τέτροφας, ὠνόητε σύ,
- ΣΤ ὥσπερ Περικλῆς εἰς τὸ δέον ἀπώλεσα
ἀλλ' ἴθι, βάδιζ', ἴωμεν εἰτα τῷ πατρὶ
πιθόμενος ἐξάμαρτε καὶ γὰρ τοί ποτε

* A son might bring an action to declare his father incapable of managing his affairs, cf. Plato, *Laws* 928 D, and the case of Iophon, son of Sophocles

THE CLOUDS, 835-861

- And sapient too . men of such frugal habits
They never shave, nor use your precious ointment,
 Nor go to baths to clean themselves but you
 Have taken *me* for a corpse and cleaned me out
 Come, come, make haste, do go and learn for me
- PH What can one learn from them that is worth knowing ?
- ST Learn ! why, whatever's clever in the world
 And you shall learn how gross and dense you are.
 But stop one moment I'll be back directly.
- PH O me ! what must I do with my mad father ?
 Shall I indict him for his lunacy,^a
 Or tell the undertakers of his symptoms ?
- ST Now then ! you see this, don't you ? what do you
 call it ?
- PH That ? why a fowl
- ST Good ! now then, what is this ?
- PH That's a fowl too
- ST What both ! Ridiculous !
 Never say that again, but mind you always
 Call this a fowless and the other a fowl
- PH A fowless ! These then are the mighty secrets
 You have picked up amongst those earth-born fellows
- ST And lots besides but everything I learn
 I straight forget I am so old and stupid
- PH And this is what you have lost your mantle for ?
- ST It's very absent sometimes ^b , 't isn't lost
- PH And what have you done with your shoes, you dotard
 you ?
- ST Like Pericles, all for the best,^c I've lost them
 Come, come , go with me humour me in this,
 And then do what you like Ah ! I remember

^b καταπεφρόντικα, lit " I have cogitated it away "

^c εἰς τὸ δέον, " on the needful," a phrase used by Pericles when called to account for money spent " on secret service "

ARISTOPHANES

- οἶδ' ἐξέτει σοι τραυλίσαντι πιθόμενος,
 ὃν πρῶτον ὀβολὸν ἔλαβον Ἑλιαστικόν,
 τούτου ᾠριάμην σοι Διασίοις ἀμαξίδα
- ΦΕΙ ἦ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσει
- ΣΤ εὖ γ' ὅτι ἐπείσθης δεῦρο δεῦρ', ὦ Σώκρατες,
 ἔξελθ' ἄγω γάρ σοι τὸν υἱὸν τουτονί,
 ἄκοντ' ἀναπείσας
- ΣΩ. νηπύτιος γάρ ἐστ' ἔτι,
 καὶ τῶν κρεμαθρῶν οὐ τρίβων τῶν ἐνθάδε
- ΦΕΙ αὐτὸς τρίβων εἴης ἄν, εἰ κρέμαίῳ γε
- ΣΤ. οὐκ ἐς κόρακας, καταρᾷ σὺ τῷ διδασκάλῳ,
- ΣΩ ἰδοὺ κρέμαι', ὥς ἡλίθιον ἐφθέγγετο
 καὶ τοῖσι χεῖλεσιν διερρυνήσῃ
 πῶς ἂν μάθοι ποθ' οὗτος ἀπόφυξιν δίκης
 ἢ κλῆσιν ἢ χαίνωσιν ἀναπειστηρίαν,
 καίτοι ταλάντου τοῦτ' ἔμαθεν Ἑπέρβολος.
- ΣΤ. ἀμέλει, δίδασκε θυμόσοφός ἐστιν φύσει
 εὐθύς γέ τοι παιδάριον ὃν τυννοντονὶ
 ἔπλαττεν ἔνδον οἰκίας, ναῦς τ' ἔγλυφεν,
 ἀμαξίδας τε σκυτῖνας εἰργάζετο,
 καὶ τῶν σιδίων βατράχους ἐποίει πῶς δοκεῖς.
 ὅπως δ' ἐκείνῳ τὴν λόγῳ μαθήσεται,
 τὸν κρείττον', ὅστις ἐστί, καὶ τὸν ἥττονα,
 ὃς τᾷδικα λέγων ἀνατρέπει τὸν κρείττονα·
 εἰ δὲ μή, τὸν γοῦν ἄδικον πάσῃ τέχνῃ
- ΣΩ. αὐτὸς μαθήσεται παρ' αὐτοῖν τοῖν λόγοιιν,
 ἐγὼ δ' ἀπέσομαι
- ΣΤ. τοῦτό νυν μέμνησ', ὅπως
 πρὸς πάντα τὰ δίκαι' ἀντιλέγειν δυνήσεται.

THE CLOUDS, 862-888

How I to humour you, a coaxing baby,
With the first obol which my judgship fetched me
Bought you a go-cart at the great Diasia^a
PH The tune will come when you'll repent of this
ST Good boy to obey me Hallo! Socrates
Come here, come here, I've brought this son of mine.
Trouble enough, I'll warrant you
so Poor infant,
Not yet aware of my suspension-wonders^b
PH You'd make a wondrous piece of ware, suspended
ST Hey! Hang the lad! Do you abuse the Master?
so And look, "suthsuspended!" In what foolish fashion
He mouthed the word with pouting lips agape.
How can he learn evasion of a suit,
Timely citation, damaging replies?
Hyperbolus, though, learnt them for a talent
sr O never fear! he's very sharp, by nature.
For when he was a little chap, so high,
He used to build small baby-houses, boats,
Go-carts of leather, darling little frogs
Carved from pomegranates, you can't think how
nicely!
So now, I prithee, teach him both your Logics,
The Better, as you call it, and the Worse
Which with the worse cause can defeat the Better,
Or if not both, at all events the Worse
so Aye, with his own ears he shall hear them argue.
I shan't be there
ST But please remember this,
Give him the knack of reasoning down all Justice.

^a Cf 408 n

^b Lit "not versed in (the mysteries of) our baskets", but 870 *τρίβων* is "a worn-out cloak" which Socrates would look like if hung upon a peg. For his wearing a *τρίβων* cf Plato, *Symp* 219 B.

ARISTOPHANES

ΔΙΚΑΙΟΣ ΛΟΓΟΣ χώρει δευρί, δεῖξον σαντὸν
τοῖσι θεαταῖς, καίπερ θρασὺς ὢν
ΑΔΙΚΟΣ Α "ἴθ' ὅποι χρῆξῃς" πολὺ γὰρ μᾶλλον σ
ἐν τοῖς πολλοῖσι λέγων ἀπολῶ.
ΔΙ. ἀπολεῖς σύ, τίς ὢν,
ΑΔ λόγος
ΔΙ ἦττων γ' ὢν.
ΑΔ ἀλλὰ σε νικῶ, τὸν ἐμοῦ κρείττω
φάσκοντ' εἶναι
ΔΙ τί σοφὸν ποιῶν,
ΑΔ γνώμας καινὰς ἐξευρίσκων
ΔΙ ταῦτα γὰρ ἀνθεὶ διὰ τουτουσί
τοὺς ἀνόητους
ΑΔ οὐκ, ἀλλὰ σοφούς
ΔΙ ἀπολῶ σε κακῶς.
ΑΔ. εἰπέ, τί ποιῶν,
ΔΙ. τὰ δίκαια λέγων
ΑΔ ἀλλ' ἀνατρέψω γ' αὐτ' ἀντιλέγων
οὐδὲ γὰρ εἶναι πάνυ φημὶ δίκην
ΔΙ οὐκ εἶναι φῆς,
ΑΔ φέρε γάρ, ποῦ ὅστιν;
ΔΙ. παρὰ τοῖσι θεοῖς
ΑΔ πῶς δῆτα δίκης οὔσης ὁ Ζεὺς
οὐκ ἀπόλωλεν τὸν πατέρ' αὐτοῦ
δήσας,
ΔΙ αἰβοῦ, τουτὶ καὶ δὴ
χωρεῖ τὸ κακόν, δότε μοι λεκάνην.
ΑΔ τυφογέρων εἰ κἀνάρμοστος
ΔΙ καταπύγων εἰ κἀναίσχυντος
ΑΔ ῥόδα μ' εἴρηκας

^a From the *Telophus* of Euripides, ἰθ' ὅποι χρηστὴς οὐκ ἀπ

THE CLOUDS, 889-910

RIGHT LOGIC Come show yourself now
with your confident brow
—To the stage, if you dare !
WRONG LOGIC "Lead on where you please "a
I shall smash you with ease,
If an audience be there
R L You'll smash me, you say ! And who are *you*, pray ?
W L A Logic, like you
R L But the Worst of the two
W L Yet you I can drub whom my Better they dub
R L By what artifice taught ?
W L By original thought
R L Aye, truly your trade so successful is made
By means of these noodles of ours, I'm afraid
W L Not noodles, but wise
R L I'll smash you and your lies !
W L By what method, forsooth ?
R L By speaking the Truth
W L Your words I will meet, and entirely defeat
There never *was* Justice or Truth, I repeat
R L No Justice ! you say ?
W L Well, where does it stay ?
R L With the Gods in the air
W L If Justice be there,
How comes it that Zeus could his father reduce,
Yet live with their Godships unpunished and loose ?
R L Ugh ! Ugh ! These evils come thick,
I feel awfully sick,
A bason, quick, quick !
W L You're a useless old drone with one foot in the grave !
R L You're a shameless, unprincipled, dissolute knave !
W L Hey ! a rosy festoon

ολοῦμαι | τῆς σῆς Ἑλένης οὐνεκα, where Agamemnon is quarrelling
with Menelaus.

ARISTOPHANES

- ΔΙ. καὶ βωμολόχος.
 ΑΔ κρίνεσι στεφανοῖς
 ΔΙ καὶ πατραλοίας.
 ΑΔ χρυσῶ πάττων μ' οὐ γινώσκεις
 ΔΙ οὐ δῆτα πρὸ τοῦ γ', ἀλλὰ μολύβδῳ.
 ΑΔ νῦν δέ γε κόσμος τοῦτ' ἐστὶν ἐμοί
 ΔΙ θρασὺς εἰ πολλοῦ
 ΑΔ σὺ δέ γ' ἀρχαῖος.
 ΔΙ. διὰ σέ δέ φοιτᾶν
 οὐδεὶς ἐθέλει τῶν μειρακίων
 καὶ γνωσθήσει ποτ' Ἀθηναίοις
 οἷα διδάσκεις τοὺς ἀνοήτους
 ΑΔ αὐχμείς αἰσχυρῶς
 ΔΙ σὺ δέ γ' εὖ πράττεις.
 καίτοι πρότερόν γ' ἐπτώχευες,
 Τήλεφος εἶναι Μυσοῦς φάσκων,
 ἐκ πηριδίου
 γνώμας τρώγων Πανδελετείους
 ΑΔ ὦμοι σοφίας ἧς ἐμνήσθης
 ΔΙ. ὦμοι μανίας τῆς σῆς, πόλεώς θ',
 ἥτις σε τρέφει
 λυμαινόμενον τοῖς μειρακίοις
 ΑΔ οὐχὶ διδάξεις τοῦτον Κρόνος ὦν.
 ΔΙ εἴπερ γ' αὐτὸν σωθῆναι χρή
 καὶ μὴ λαλιὰν μόνον ἀσκῆσαι
 ΑΔ δεῦρ' ἵθι, τοῦτον δ' ἔα μαίνεσθαι.
 ΔΙ. κλαύσει, τὴν χεῖρ' ἦν ἐπιβάλλης
 ΧΘ παύσασθε μάχης καὶ λοιδορίας
 ἀλλ' ἐπίδειξαι
 σύ τε τοὺς προτέρους ἅπτ' ἐδίδασκες,

THE CLOUDS, 910-935

R L And a vulgar buffoon !
 W L What ! Lilies from *you* ?
 R L And a parricide too !
 W L 'Tis with gold (you don't know it) you sprinkle my head.
 R L O gold is it now ? but it used to be lead !
 W L But now it's a grace and a glory instead
 R L You're a little too bold
 W L You're a good deal too old
 R L 'Tis through you I well know not a stripling will go
 To attend to the rules which are taught in the Schools,
 But Athens one day shall be up to the fools
 W L How squald your dress !
 R L Yours is fine, I confess.
 Yet of old, I declare, but a pauper you were ,
 And passed yourself off, our compassion to draw
 As a Telephus, (Euripidéan)
 Well pleased from a beggarly wallet to gnaw
 At manities Pandeletéan ^a
 W L O me ! for the wisdom you've mentioned in jest !
 R L O me ! for the folly of you, and the rest
 Who you to destroy their children employ !
 W L *Him* you never shall teach you are quite out of date.
 R L If not, he'll be lost, as he'll find to his cost
 Taught nothing by you but to chatter and prate.
 W L He raves, as you see let him be, let him be.
 R L Touch him if you dare ! I bid you beware.
 CH. Forbear, forbear to wrangle and scold !
 Each of you show
 You what you taught their fathers of old,

* Telephus in Euripides was introduced as a beggar and so carries a wallet, but here instead of scraps of food he is supposed to have in it sayings which Euripides stole from the scoundrel Pandeletus (συκοφάντης ἦν καὶ φιλοδίκος Schol.)

ARISTOPHANES

σύ τε τὴν καινὴν
 παίδευσιν, ὅπως ἂν ἀκούσας σφῶν
 ἀντιλεγόντων κρίνας φοιτᾷ
 δρᾶν ταῦτ' ἐθέλω

ΔΙ

ΑΔ

ΧΘ

ΑΔ

καῶγωγ' ἐθέλω.

φέρει δὴ πότερος λέξει πρότερος,
 τούτῳ δώσω·
 κατ' ἐκ τούτων ὧν ἂν λέξῃ
 ῥηματίοισιν καινοῖς αὐτὸν
 καὶ διανοίαις κατατοξεύσω
 τὸ τελευταῖον δ', ἣν ἀναγρύζῃ,
 τὸ πρόσωπον ἅπαν καὶ τῷφθαλμῷ
 κεντούμενος ὥσπερ ὑπ' ἀνθρηνῶν
 ὑπὸ τῶν γνωμῶν ἀπολείται

ΧΘ.

νῦν δείξετον τῷ πισύνῳ τοῖς περιδεξίοισι [στρ
 λόγοισι καὶ φροντίσι καὶ γνωμοτύποις μερίμναις,
 λέγων ἀμείνων πότερος φανήσεται νῦν γὰρ ἅπας
 ἐνθάδε κίνδυνος ἀνείται σοφίας,
 ἥς περὶ τοῖς ἐμοῖς φίλοις ἐστὶν ἄγων μέγιστος
 ἀλλ' ὧ πολλοῖς τοὺς πρεσβυτέρους ἤθεσι χρηστοῖς
 στεφανώσας,
 ῥῆξον φωνὴν ἦτιναι χαίρεις, καὶ τὴν σαντοῦ φύσιν
 εἰπέ

ΔΙ.

λέξω τοίνυν τὴν ἀρχαίαν παιδείαν, ὡς διέκειτο,
 ὅτ' ἐγὼ τὰ δίκαια λέγων ἦνθουν καὶ σωφροσύνην
 νενόμιστο
 πρῶτον μὲν ἔδει παιδὸς φωνὴν γρύζαντος μηδέν'
 ἀκοῦσαι
 εἶτα βαδίζειν ἐν ταῖσιν ὁδοῖς εὐτάκτως εἰς κιθα-
 ριστοῦ
 τοὺς κωμήτας γυμνοὺς ἀθρόους, καὶ κριμνώδη
 κατανίφοι

ARISTOPHANES

εἴτ' αὖ προμαθεῖν ἄσμ' ἐδίδασκεν, τὼ μὴρὼ μὴ
 ξυνέχοντας,
 ἢ " Παλλάδα περσέπολιν δεινάν," ἢ " Τηλέπορόν τ' αὖ
 βόαμα,"
 ἐντειναμένους τὴν ἁρμονίαν, ἣν οἱ πατέρες παρέδωκαν
 εἰ δέ τις αὐτῶν βωμολοχεύσαιτ' ἢ κάμψειέν τινα καμπήν,
 οἷας οἱ νῦν τὰς κατὰ Φρῶνιν ταύτας τὰς δυσκολο-
 κάμπτους,
 ἐπετρίβετο τυπτόμενος πολλὰς ὥς τὰς Μούσας ἀφανίζων.
 ἐν παιδοτρίβου δὲ καθίζοντας τὸν μῆρὸν ἔδει προ-
 βαλέσθαι
 τοὺς παῖδας, ὅπως τοῖς ἔξωθεν μὴδὲν δείξειαν ἀπηγνές·
 εἴτ' αὖ πάλιν αὐθις ἀνιστάμενον συμψῆσαι, καὶ προ-
 νοεῖσθαι
 εἰδῶλον τοῖσιν ἐρασταῖσιν τῆς ἡβης μὴ καταλείπειν
 ἡλείψατο δ' ἂν τοῦμφαλοῦ οὐδεὶς παῖς ὑπένερθεν τότ'
 ἂν, ὥστε
 τοῖς αἰδοίοισι δρόσος καὶ χνοῦς ὥσπερ μήλοισιν ἐπήμθει·
 οὐδ' ἂν μαλακὴν φυρασάμενος τὴν φωνὴν πρὸς τὸν
 ἐραστήν
 αὐτὸς ἑαυτὸν προαγωγέων τοῖς ὀφθαλμοῖς ἐβάδιζεν,
 οὐδ' ἂν ἐλέσθαι δειπνοῦντ' ἐξῆν κεφάλαιον τῆς ῥαφανίδος,
 οὐδ' ἀννηθον τῶν πρεσβυτέρων ἀρπάζειν οὐδὲ σέλινον,
 οὐδ' ὀψοφαγεῖν, οὐδὲ κιχλίζειν, οὐδ' ἴσχειν τὼ πόδ'
 ἐναλλάξ

* ἐντειναμένους τ α , " strenuously raising the air or tune "
 The phrase " involves the idea of stretching out so as to keep the
 352

THE CLOUDS, 966-983

And they sang an old song as they paced it along,
not shambling with thighs glued together -
"O the dread shout of War how it peals from afar,"
or *"Pallas the Stormer adore,"*
To some manly old air all simple and bare ^a
which their fathers had chanted before.
And should anyone dare the tune to impair
and with intricate twistings to fill,
Such as Phrynis is fain, and his long-winded train,
perversely to quaver and trill,
Many stripes would he feel in return for his zeal,
as to genuine Music a foe.
And every one's thigh was forward and high
as they sat to be drilled in a row,
So that nothing the while indecent or vile
the eye of a stranger might meet ;
And then with their hand they would smooth down the sand
whenever they rose from their seat,
To leave not a trace of themselves in the place
for a vigilant lover to view.
They never would soil their persons with oil
but were unartificial and true.
Nor tempered their throat to a soft mincing note
and sighs to their lovers addressed :
Nor laid themselves out, as they strutted about,
to the wanton desires of the rest :
Nor would anyone dare such stimulant fare
as the head of the radish to wish .
Nor to make over bold with the food of the old,
the anise, and parsley, and fish :
Nor dainties to quaff, nor giggle and laugh,
nor foot within foot to enfold
line straight and tight, the very reverse of *καμπτεῖν καμπήν* in
the next line": R

ARISTOPHANES

- ΑΔ** ἀρχαῖά γε καὶ Διπολιώδη καὶ τεττίγων ἀνάμεστα,
 καὶ Κηκείδου καὶ Βουφονίων
- ΔΙ** ἄλλ' οὖν ταῦτ' ἐστὶν ἐκείνα,¹
 ἐξ ὧν ἄνδρας Μαραθωνομάχους ἡμῇ παιδευσὶς
 ἔθρεψεν
 σὺ δὲ τοὺς νῦν εὐθὺς ἐν ἱματίοισι διδάσκεις
 ἐντετυλίχθαι
 ὥστε μ' ἀπάγγεσθ', ὅταν ὀρχεῖσθαι Παναθηναίους
 δέον αὐτοὺς
 τὴν ἀσπίδα τῆς κωλῆς προέχων ἀμελῇ τῆς
 Τριτογενείας
 πρὸς ταῦτ', ὦ μειράκιον, θαρρῶν ἐμὲ τὸν κρείττω
 λόγον αἰροῦ
 κάπιστήσει μισεῖν ἀγορὰν καὶ βαλανείων ἀπέχεσθαι
 καὶ τοῖς αἰσχροῖς αἰσχύνεσθαι, κὰν σκώπτῃ τίς σε,
 φλέγεσθαι
 καὶ τῶν θάκων τοῖς πρεσβυτέροις ὑπανίστασθαι
 προσιοῦσιν,
 καὶ μὴ περὶ τοὺς σαυτοῦ γονέας σκαιουργεῖν,
 ἄλλο τε μηδὲν
 αἰσχρὸν ποιεῖν, ὅτι τῆς Αἰδοῦς μέλλεις τᾶγα μ',
 ἀναπλάττειν
 μηδ' εἰς ὀρχηστρίδος εἰσάπτειν, ἵνα μὴ πρὸς
 ταῦτα κεχηνώς,
 μῆλ' ὡ βληθεὶς ὑπὸ πορνιδίου, τῆς εὐκλείας ἀπο-
 θραυσθῆς
 μηδ' ἀντειπεῖν τῷ πατρὶ μηδέν, μηδ' Ἰαπετὸν
 καλέσαντα

¹ The Διπόλεια was a festival of great antiquity, at which the slaughter of a steer (βουφόνια) was a distinguishing ceremony. For the τεττίγες see K¹ 1331. Cceides, says the Scholiast, was διδυραμβων ποιητής πάνυ ἀρχαῖος.

THE CLOUDS, 984–998

W L Faugh! this smells very strong of some musty old song,
and Chirrupers mounted in gold;
And Slaughter of beasts, and old-fashioned feasts
R L Yet these are the precepts which taught
The heroes of old to be hardy and bold,
and the Men who at Marathon fought!
But now must the lad from his boyhood be clad
in a Man's all-enveloping cloak
So that, oft as the Panathenaea returns,
I feel myself ready to choke
When the dancers go by with their shields to their
thigh, not caring for Pallas a jot
You therefore, young man, choose me while you can,
cast in with my Method your lot,
And then you shall learn the forum to spurn,
and from dissolute baths to abstain,
And fashions impure and shameful abjure,
and scorners repel with disdain:
And rise from your chair if an elder be there,
and respectfully give him your place,
And with love and with fear your parents revere,
and shrink from the brand of Disgrace,
And deep in your breast be the Image impressed
of Modesty, simple and true,
Nor resort any more to a dancing-girl's door,
nor glance at the harlotry crew,
Lest at length by the blow of the Apple they throw
from the hopes of your Manhood you fall.
Nor dare to reply when your Father is nigh,
nor "musty old Japhet" to call

So too in 989 even when dancing in armour the modern youth cover up any exposed part with their shields

* A regular form of love-challenge, cf *Virg Ecl* iii 64

ARISTOPHANES

- μνησικακήσαι τὴν ἡλικίαν, ἐξ ἧς ἐνεοττοτροφήθης
 ΑΔ. εἰ ταῦτ', ὦ μεράκιον, πείσει τούτῳ, νῆ τὸν
 Διόνυσον 14
 τοῖς Ἴπποκράτους υἱέσιν εἷξεις, καὶ σε καλοῦσι
 βλιτομάμμαν
 ΔΙ. ἀλλ' οὖν λιπαρός γε καὶ εὐανθῆς ἐν γυμνασίοις
 διατρίψεις,
 οὐ στωμύλλων κατὰ τὴν ἀγορὰν τριβολεκτράπελ',
 οἰάπερ οἱ νῦν,
 οὐδ' ἐλκόμενος περὶ πραγματίου γλισχραντιλογε-
 επιτρίπτου
 ἀλλ' εἰς Ἀκαδήμειαν κατιῶν ὑπὸ ταῖς μορίαις
 ἀποθρέξει 15
 στεφανωσάμενος καλάμῳ λευκῷ μετὰ σώφρονος
 ἡλικιώτου,
 μίλακος ὄζων καὶ ἀπραγμοσύνης καὶ λεύκης
 φυλλοβολούσης,
 ἦρος ἐν ὥρᾳ χαίρων, ὅπῃ πλάτανος πτελέα
 ψιθυρίζῃ
 ἦν ταῦτα ποιῆς ἀγὼ φράζω,
 καὶ πρὸς τούτοις προσέχῃς τὸν νοῦν, 16
 ἔξεις ἀεὶ στήθος λιπαρόν,
 χροιὰν λαμπράν, ὤμους μεγάλους,
 γλῶτταν βαιάν, πυγὴν μεγάλην,
 πόσθην μικράν
 ἦν δ' ἅπερ οἱ νῦν ἐπιτηδεύης, 17
 πρῶτα μὲν ἔξεις χροιὰν ὠχράν,
 ὤμους μικρούς, στήθος λεπτόν,
 γλῶτταν μεγάλην, πυγὴν μικράν,

* Lit "sons" but υἱέσιν is to be read as υἱόν, and the Scholast says they were υἱῶδες τινές καὶ ἀπαίδευτοι Hippocrates
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THE CLOUDS, 909-1018

In your malice and rage that Sacred Old Age
which lovingly cherished your youth.
w L Yes, yes, my young friend, if to him you attend,
by Bacchus I swear of a truth
You will scarce with the sty^a of Hippocrates vie,
as a mammy-suck known even there !
R L But then you'll excel in the games you love well,
all blooming, athletic and fair :
Not learning to prate as your idlers debate
with marvellous prickly dispute,
Nor dragged into Court day by day to make sport
in some small disagreeable suit :
But you will below to the Academe^b go,
and under the olives contend
With your chaplet of reed, in a contest of speed
with some excellent rival and friend :
All fragrant with woodbine and peaceful content,
and the leaf which the lime blossoms fling,
When the plane whispers love to the elm in the grove
in the beautiful season of Spring.
If then you'll obey and do what I say,
And follow with me the more excellent way,
Your chest shall be white, your skin shall be bright,
Your arms shall be tight, your tongue shall be
slight,
And everything else shall be proper and right
But if you pursue what men nowadays do,
You will have, to begin, a cold pallid skin,
Arms small and chest weak, tongue practised to
speak,

is generally identified with an Athenian general who was slain in the battle of Delium

^a Three-quarters of a mile N.W. of Athens, identified later with the school of Plato.

ARISTOPHANES

κωλῆν μεγάλην, ψήφισμα μακρόν,
καί σ' ἀναπείσει
τὸ μὲν αἰσχρὸν ἅπαν καλὸν ἡγεῖσθαι, 11
τὸ καλὸν δ' αἰσχρὸν
καὶ πρὸς τούτοις τῆς Ἀντιμάχου
καταπυγούνης σ' ἀναπλήσει

ΧΘ. ὦ καλλίπυργον σοφίαν κλεινοτάτην ἐπασκῶν, [ἀν
ὥς ἡδύ σου τοῖσι λόγοις σῶφρον ἔπεστιν ἄνθος
εὐδαίμονες δ' ἦσαν ἄρ' οἱ ζῶντες ὅτ' ἦς τῶν
προτέρων.

πρὸς οὖν τὰδ', ὦ κομψοπρεπῇ μοῦσαν ἔχων, 10
δεῖ σε λέγειν τι καινόν, ὥς εὐδοκίμηκεν ἀνὴρ
δεινῶν δέ σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτόν,
εἴπερ τὸν ἄνδρ' ὑπερβαλεῖ καὶ μὴ γέλωτ' ὀφλήσεις 10.

ΑΔ καὶ μὴν ἔγωγ' ἐπνιγόμεν τὰ σπλάγχνα, καπεθύμουν
ἅπαντα ταῦτ' ἐναντίαις γνώμασι συνταράξαι
ἐγὼ γὰρ ἥττων μὲν λόγος δι' αὐτὸ τοῦτ' ἐκλήθη
ἐν τοῖσι φροντισταῖσιν, ὅτι πρῶτιστος ἐπενόησα
τοῖσιν νόμοις καὶ ταῖς δίκαις τάναντί' ἀντιλέξαι 104
καὶ τοῦτο πλεῖν ἢ μυρίων ἔστ' ἄξιον στατήρων,
αἰρούμενον τοὺς ἥττονας λόγους ἔπειτα νικᾶν

* Some unknown effeminate

THE CLOUDS, 1019-1042

Special laws very long, and the symptoms all
strong

Which show that your life is licentious and wrong
And your mind he'll prepare so that foul to be fair
And fair to be foul you shall always declare ,
And you'll find yourself soon, if you listen to him,
With the filth of Antimachus ^a filled to the brim !

- CH. O glorious Sage ! with lovebest Wisdom teeming !
Sweet on thy words does ancient Virtue rest !
Thrice happy they who watched thy Youth's bright
beaming !
Thou of the vaunted genius, do thy best ,
This man has gained applause His Wisdom
stands confessed
And you with clever words and thoughts must needs
your case adorn
Else he will surely win the day, and you retreat with
scorn

- W L Aye, say you so ? why I have been
half-burst , I do so long
To overthrow his arguments
with arguments more strong
I am the Lesser Logic ? True
these Schoolmen call me so,
Simply because I was the first
of all mankind to show
How old established rules and laws
might contradicted be
And this, as you may guess, is worth
a thousand pounds to me,
To take the feebler cause, and yet
to win the disputation.

ARISTOPHANES

- σκέψαι δὲ τὴν παίδευσιν ἥ πέποιθεν ὥς ἐλέγξω·
 ὅστις σε θερμῷ φῆσι λουσθαι πρῶτον οὐκ ἔασιν.
 καίτοι τίνα γνώμην ἔχων ψέγεις τὰ θερμὰ λουτρά, 10^e
- ΔΙ ὅτι κακιστόν ἐστι καὶ δειλὸν ποιεῖ τὸν ἄνδρα
- ΑΔ ἐπίσχε· εὐθύς γάρ σε μέσον ἔχω λαβὼν ἄφυκτον.
 καί μοι φράσον, τῶν τοῦ Διὸς παίδων “τίν’ ἄνδρ’
 ἄριστον”
- ψυχὴν νομίζεις, εἰπέ, καὶ πλείστους πόνους
 πονῆσαι,
- ΔΙ. ἐγὼ μὲν οὐδέν’ Ἡρακλέους βελτίον’ ἄνδρα κρίνω 10^e
- ΑΔ ποῦ ψυχρὰ δῆτα πώποτ’ εἶδες Ἡράκλεια λουτρά,
 καίτοι τίς ἀνδρείότερος ἦν,
- ΔΙ. ταῦτ’ ἐστὶ ταῦτ’ ἐκείνα,
 ἃ τῶν νεανίσκων ἀεὶ δι’ ἡμέρας λαλούντων
 πληρὲς τὸ βαλανεῖον ποιεῖ, κενὰς δὲ τὰς παλαιίστρας
- ΑΔ εἴτ’ ἐν ἀγορᾷ τὴν διατριβὴν ψέγεις, ἐγὼ δ’ ἐπαίνω 10^e
 εἰ γὰρ πονηρόν ἦν, Ὅμηρος οὐδέποτ’ ἂν ἐποίει
 τὸν Νέστορ’ ἀγορητὴν ἂν οὐδὲ τοὺς σοφοὺς
 ἅπαντας
 ἄνεμι δῆτ’ ἐντεῦθεν εἰς τὴν γλῶτταν, ἣν ὁδὸ μὲν
 οὐ φησι χρῆναι τοὺς νέους ἀσκεῖν, ἐγὼ δὲ φημί.

* “Athena made warm baths spring at Thermopylae for Heracles when very weary”. Schol

^b He is λιγὸς Πυλίων ἀγορητής, II 1 248, IV 293.

THE CLOUDS, 1043-1059

- And mark me now, how I'll confute
his boasted Education !
You said that always from warm baths
the stripling must abstain :
Why must he ? on what grounds do you
of these warm baths complain ?
- R L Why, it's the worst thing possible,
it quite unstrings a man.
- W L Hold there I've got you round the waist
escape me if you can
And first of all the sons of Zeus
which think you was the best ?
Which was the manliest ? which endured
more toils than all the rest ?
- R L Well, I suppose that Heracles
was bravest and most bold.
- W L And are the baths of Heracles
so wonderfully cold ?^a
- Aha ! you blame warm baths, I think
- R L Thus, this is what they say :
This is the stuff our precious youths
are chattering all the day !
This is what makes them haunt the baths,
and shun the manlier Games !
- W L Well then, we'll take the Forum next
I praise it, and he blames
But if it *was* so bad, do you think
old Homer would have made
Nestor ^b and all his worthies ply
a real forensic trade ?
Well then he says a stripling's tongue
should always idle be :
I say it should be used of course
so there we disagree.

ARISTOPHANES

καὶ σωφρονεῖν αὐτῷ φησὶ χρῆναι δύο κακῶ μεγίστω 10
ἐπεὶ σὺ διὰ τὸ σωφρονεῖν τῷ πώποτ' εἶδες ἤδη
ἀγαθὸν τι γενόμενον, φράσον, καὶ μ' ἐξέλεγξεν
εἰπὼν

ΔΙ πολλοῖς ὁ γοῦν Πηλεὺς ἔλαβε διὰ τοῦτο τὴν
μάχαιραν.

ΑΔ. μάχαιραν, ἀστειὸν γε κέρδος ἔλαβεν ὁ κακοδαίμων
'Υπέρβολος δ' οὐκ τῶν λύχνων πλεῖν ἢ τάλαντα
πολλὰ 10

εἵληφε διὰ πονηρίαν, ἀλλ' οὐ μὰ Δί' οὐ μάχαιραν

ΔΙ καὶ τὴν Θέτῳ γ' ἔγχευε διὰ τὸ σωφρονεῖν ὁ Πηλεὺς

ΑΔ κᾶτ' ἀπολιποῦσά γ' αὐτὸν ᾤχετ' οὐ γὰρ ἦν ὑβριστῆς
οὐδ' ἡδὺς ἐν τοῖς στρώμασιν τὴν νύκτα παννυχίζειν
γυνὴ δὲ σιναμωρουμένη χαίρει σὺ δ' εἰ κρόνιππος 10
σκέψαι γάρ, ὦ μειράκιον, ἐν τῷ σωφρονεῖν ἅπαντα
ἄνεστιν, ἡδονῶν θ' ὅσων μέλλεις ἀποστερεῖσθαι,
παίδων, γυναικῶν, κοττάβων, ὄψων, πότων, κι-
χλισμῶν

καίτοι τί σοι ζῆν ἄξιον, τούτων ἐὰν στερηθῆς,
εἰεν πάρεμ' ἐντεῦθεν ἐς τὰς τῆς φύσεως ἀνάγκας 10
ἡμαρτες, ἡράσθης, ἐμοίχευσάς τι, κᾶτ' ἐλήφθης
ἀπόλῳλας ἀδύνατος γὰρ εἰ λέγειν ἐμοὶ δ' ὁμιλῶν,

* Given to him by the gods when made an outcast because
of his rejecting the advances of the wife of Acastus, cf Hor Od
iv 7 17

THE CLOUDS, 1060-1077

And next he says you must be chaste

A most preposterous plan !

Come, tell me did you ever know

one single blessed man

Gain the least good by chastity ?

come, prove I'm wrong make haste

R L Yes, many, many ! Peleus gained

a sword ^a by being chaste.

w L A sword indeed¹ a wondrous meed

the unlucky fool obtained

Hyperbolus the Lamp-maker

hath many a talent gained

By knavish tricks which I have taught

but not a sword, no, no!

R L Then Peleus did to his chaste life

the bed of Thetis owe

w L And then she cut and ran away !

for nothing so engages

A woman's heart as forward warmth,

old shred of those dark Ages !

For take this chastity, young man

sift it inside and out.

Count all the pleasures, all the joys,

it bids you live without

No kind of dames, no kind of games,

no laughing, feasting, drinking,—

Why, life itself is little worth

without these joys, I'm thinking

Well, I must notice now the wants

by Nature's self implanted ;

You love, seduce, you can't help that,

you're caught, convicted Granted.

You're done for, you can't say one word

while if you follow me

ARISTOPHANES

χρῶ τῇ φύσει, σκίρτα, γέλα, νόμιζε μηδὲν αἰσχρόν.
μοιχὸς γὰρ ἦν τύχης ἀλούς, τὰδ' ἀντερεῖς πρὸς
αὐτόν,

ὥς οὐδὲν ἡδίκηκας εἶπ' εἰς τὸν Δί' ἐπανενεγκεῖν, 10
κακείνος ὡς ἥττων ἔρωτός ἐστι καὶ γυναικῶν·
καίτοι σὺ θνητὸς ὢν θεοῦ πῶς μείζον ἂν δύναιο,

ΔΙ τί δ' ἦν ῥαφανιδωθῇ πιθόμενός σοι τέφρα τε τιλθῇ,
ἔξει τινα γνώμην λέγειν, τὸ μὴ εὐρύπρωκτος εἶναι;

ΑΔ ἦν δ' εὐρύπρωκτος ἦ, τί πείσεται κακόν, 10

ΔΙ. τί μὲν οὖν ἂν ἔτι μείζον πάθοι τούτου ποτέ,

ΑΔ τί δῆτ' ἐρεῖς, ἦν τοῦτο νικηθῆς ἐμοῦ,

ΔΙ σιγήσομαι τί δ' ἄλλο,

ΑΔ φέρε δὴ μοι φράσον·

συνηγοροῦσιν ἐκ τίνων,

ΔΙ. ἔξ εὐρυπρώκτων

ΑΔ πείθομαι 10

τί δαί, τραγωδοῦς' ἐκ τίνων,

ΔΙ. ἔξ εὐρυπρώκτων

ΑΔ. εὖ λέγεις.

δημηγοροῦσι δ' ἐκ τίνων,

ΔΙ. ἔξ εὐρυπρώκτων.

ΑΔ. ἄρα δῆτ'

ἔγνωκας ὡς νῦν ἐν λέγεις,

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καὶ τῶν θεατῶν ὁπότεροι

πλείους σκόπει

ΔΙ. καὶ δὴ σκοπῶ.

ΑΔ τί δῆθ' ὀρᾷς,

* Punishments of those taken in adultery ῥαφανίδας λαμβάνοντες καθέσαν εἰς τοὺς πρωκτοὺς αὐτῶν, καὶ παρατίλλοντες αὐτοὺς τέφραν θερμὴν ἐπέτασσον Schol

THE CLOUDS, 1078-1098

Indulge your genius, laugh and quaff,
 Why if you're in adultery caught,
 You've done no wrong, you'll say, and then
 He fell before the wondrous powers
 And how can you, the Mortal, stand,
 Aye, but suppose in spite of all,
 Won't he be probed, or else can you
 And what's the damage if it should be so ?
 What greater damage can the young man know ?
 What will you do, if this dispute I win ?
 I'll be for ever silent
 Good, begin
 The Counsellor from whence comes he ?
 From probed adulterers
 I agree
 The Tragic Poets whence are they ?
 From probed adulterers
 So I say
 The Orators what class of men ?
 All probed adulterers
 Right again
 You feel your error, I'll engage,
 But look once more around the stage,
 Survey the audience, which they be,
 Probed or not Probed
 I see, I see
 Well, give your verdict.

ARISTOPHANES

- ΔΙ. πολὺ πλείονας, νῆ τοὺς θεοὺς,
τοὺς εὐρυπρώκτους τουτονὶ
γοῦν οἶδ' ἐγὼ κάκεινονι
καὶ τὸν κομήτην τουτονί. 1
- ΑΔ. τί δῆτ' ἐρεῖς,
ΔΙ. ἡττήμεθ', ὧ κινούμενοι,
πρὸς τῶν θεῶν δέξασθέ μου
θοῖμάτιον, ὥς
ἐξαυτομολῶ πρὸς ὑμᾶς
- ΞΗ. τί δῆτα, πότερα τοῦτον ἀπάγεσθαι λαβὼν 1'
βούλει τὸν υἱόν, ἢ διδάσκω σοι λέγειν,
ΞΤ. δίδασκε καὶ κόλαζε, καὶ μέμνησ' ὅπως
εὖ μοι στομώσεις αὐτόν, ἐπὶ μὲν θάτερα
οἶαν δικιδίοις, τὴν δ' ἑτέραν αὐτοῦ γνάθον
στόμωσον οἶαν ἐς τὰ μείζω πράγματα 11
- ΞΗ. ἀμέλει, κομιεῖ τοῦτον σοφιστὴν δεξιόν
ΞΤ. ὥχρὸν μὲν οὖν ἔγωγε καὶ κακοδαίμονα
- ΧΘ. χωρεῖτέ νυν οἶμαι δέ σοι ταῦτα μεταμελήσειν.
τοὺς κριτὰς ἃ κερδανοῦσιν, ἦν τι τόνδε τὸν χορὸν ἢ
ὠφελῶσ' ἐκ τῶν δικαίων, βουλόμεσθ' ἡμεῖς φράσαι.
πρῶτα μὲν γάρ, ἦν νεᾶν βούλῃσθ' ἐν ᾧρα τοὺς
ἀγροῦς,
ὑσομεν πρώτοισιν ὑμῖν, τοῖσι δ' ἄλλοις ὕστερον
εἶτα τὸν καρπὸν τε καὶ τὰς ἀμπέλους φυλάξομεν,
ὥστε μήτ' αὐχμὸν πιέζειν μήτ' ἄγαν ἐπομβρίαν 11
ἦν δ' ἀτιμάσῃ τις ἡμᾶς θνητὸς ὢν οὐσας θεάς,

^o The two Logics go out, and enter Socrates from the Phrontisterium and Strepsiades from his own house to see how his son's education has been progressing. During the interval of the Chorus (1114-1130) that education is supposed to be completing

THE CLOUDS, 1098-1121

R L It must go
For probed adulterers him I know,
And him, and him the Probed are most.
W L How stand we then?

I own, I've lost
 O Cinaeds, Cinaeds, take my robe !
 Your words have won, to you I run
 To live and die with glorious Probe ! ^a

so Well, what do you want ? to take away your son
At once, or shall I teach him how to speak ?
sr Teach him, and flog him, and be sure you will
Sharpen his mother wit, grind the one edge
Fit for my little law-suits, and the other,
Why, make that serve for more important matters.
so Oh, never fear ! He'll make a splendid sophist
sr Well, well, I hope he'll be a poor pale rascal

CH Go but in us the thought is strong,
you will repent of this ere long
Now we wish to tell the Judges
all the blessings they shall gain
If, as Justice plainly warrants,
we the worthy prize obtain
First, whenever in the Season
ye would fain your fields renew,
All the world shall wait expectant
till we've poured our rain on you
Then of all your crops and vineyards
we will take the utmost care
So that neither drought oppress them,
nor the heavy rain impair
But if anyone amongst you
dare to treat our claims with scorn.

ARISTOPHANES

προσεχέτω τὸν νοῦν, πρὸς ἡμῶν οἷα πείσεται κακά,
 λαμβάνων οὔτ' οἶνον οὔτ' ἄλλ' οὐδὲν ἐκ τοῦ χωρίου.
 ἡνίκ' ἂν γὰρ αἱ τ' ἐλᾶαι βλαστάνωσ' αἱ τ' ἄμπελοι,
 ἀποκεκόφονται τοιαύταις σφενδόναϊς παίησομεν 1
 ἦν δὲ πλινθεύοντ' ἴδωμεν, ὕσομεν καὶ τοῦ τέγους
 τὸν κέραμον αὐτοῦ χαλάζαις στρογγύλαις συν-
 τρίβομεν

κἂν γαμῇ ποτ' αὐτὸς ἢ τῶν ξυγγενῶν ἢ τῶν φίλων,
 ὕσομεν τὴν νύκτα πᾶσαν ὥστ' ἴσως βουλήσεται
 κἂν ἐν Αἰγύπτῳ τυχεῖν ὦν μᾶλλον ἢ κρίναι κακῶς 1

ΣΤ πέμπτη, τετράς, τρίτη, μετὰ ταύτην δευτέρα,
 εἰθ' ἦν ἐγὼ μάλιστα πασῶν ἡμερῶν
 δέδοικα καὶ πέφρικα καὶ βδελύττομαι,
 εὐθὺς μετὰ ταύτην ἔσθ' ἔνη τε καὶ νέα
 πᾶς γάρ τις ὁμνυσ', οἷς ὀφείλων τυγχάνω, 1
 θεῖς μοι πρυτανεῖ' ἀπολεῖν μέ φησι κάξολεῖν,
 ἐμοῦ μέτρι' ἅττα καὶ δίκαι' αἰτουμένου
 "ὦ δαιμόνιε, τὸ μέν τι νυνὶ μὴ λάβης,
 τὸ δ' ἀναβαλοῦ μοι, τὸ δ' ἄφες," οὐ φασὶν ποτε
 οὕτως ἀπολήψεσθ', ἀλλὰ λουδοροῦσί με
 ὥς ἄδικός εἰμι, καὶ δικάσεσθαί φασί μοι
 νῦν οὖν δικαζέσθων ὀλίγον γάρ μοι μέλει,
 εἴπερ μεμάθηκεν εὖ λέγειν Φειδιππίδης

* 10 from the end of the month, when interest became due.

• "When the Greek year was lunar, the months were alternately thirty and twenty-nine days each, so that the new Moon (the moon's orbit being $29\frac{1}{2}$ days) always fell on the last day of the month. Hence that day was called the Old-and-New, because at the beginning of the day the moon was still on the wane, but before the close had begun to wax again": R.

THE CLOUDS, 1122-1143

Mortal he, the Clouds immortal,
 better had he ne'er been born !
 He from his estates shall gather
 neither corn, nor oil, nor wine,
 For whenever blossoms sparkle
 on the olive or the vine
 They shall all at once be blighted
 we will ply our slings so true.
 And if ever we behold him
 building up his mansions new,
 With our tight and nipping hailstones
 we will all his tiles destroy
 But if he, his friends or kinsfolk,
 would a marriage-feast enjoy,
 All night long we'll pour in torrents *
 so perchance he'll rather pray
 To endure the drought of Egypt,
 than decide amiss to-day !

ST The fifth,^a the fourth, the third, and then the second,
 And then that day which more than all the rest
 I loathe and shrink from and abominate,
 Then comes at once that hateful Old-and-New day ^b
 And every single blessed dun has sworn
 He'll stake his gage,^c and ruin and destroy me
 And when I make a modest small request,
 " O my good friend, part don't exact at present,
 And part defer, and part remit," they swear
 So they shall never touch it, and abuse me
 As a rank swindler, threatening me with actions
 Now let them bring their actions ! Who's afraid ?
 Not I • if these have taught my son to speak

^a The sum deposited with the *πρῶτος* before commencing
 an action

ARISTOPHANES

	τάχα δ' εἶσομαι κόψας τὸ φροντιστήριον παῖ, ἡμί, παῖ παῖ.	
ΣΩ	Στρεψιάδην ἀσπάζομαι	4
ΣΤ	κᾶγωγέ σ' ἀλλὰ τουτονὶ πρῶτον λαβέ χρῆ γὰρ ἐπιθαυμάζειν τι τὸν διδάσκαλον καὶ μοι τὸν υἱόν, εἰ μεμάθηκε τὸν λόγον ἐκείνον, εἴφ', ὃν ἀρτίως εἰσήγαγες	
ΣΩ	μεμάσθηκεν	
ΣΤ	εὖ γ', ὦ παμβασίλει' Ἀπαιόλη	11
ΣΩ	ὥστ' ἀποφύγοις ἂν ἦντιν' ἂν βούλη δίκην.	
ΣΤ	καὶ μάρτυρες παρήσαν, ὅτ' ἔδανειζόμεν,	
ΣΩ	πολλῷ γε μᾶλλον, καὶ παρῶσι χίλιοι	
ΣΤ	“βοάσομαί τᾶρα τὰν ὑπέρτονον βοάν” ἰὼ, κλάετ' ὠβολοστάται, αὐτοὶ τε καὶ τᾶρχαῖα καὶ τόκοι τόκων· οὐδὲν γὰρ ἂν με φλαῦρον ἐργάσαισθ' ἔτι· οἶος ἐμοὶ τρέφεται τοῖσδ' ἐνὶ δώμασι παῖς, ἀμφήκει γλώττη λάμπων, πρόβολος ἐμός, σωτὴρ δόμοις, ἐχθροῖς βλάβη, λυσανίας πατρώων μεγάλων κακῶν ὃν κάλεσον τρέχων ἐνδοθεν ὡς ἐμέ “ὦ τέκνον, ὦ παῖ, ἔξελθ' οἴκων, ἄϊε” σοῦ πατρός	11
ΣΩ	ὅδ' ἐκείνος ἀνὴρ	
ΣΤ	ὦ φίλος, ὦ φίλος	
ΣΩ	ἀπιθι λαβὼν τὸν υἱόν	
ΣΤ	ἰὼ ἰὼ τέκνον ἰὼ ἰοῦ ἰοῦ	4 11
	ὡς ἡδομαί σου πρῶτα τὴν χροιάν ἰδὼν	

* From the *Satyræ* of Phrynichus Schol

THE CLOUDS, 1144-1171

But here's the door I'll knock and soon find out.
Boy ! Ho there, boy !

so I clasp Strepsiades
ST And I clasp you but take this meal-bag first.
'Tis meet and right to glorify one's Tutors
But tell me, tell me, has my son yet learnt
That Second Logic which he saw just now ?
so He hath

ST Hurrah ! great Sovereign Knavery !
so You may escape whatever suit you please
ST What, if I borrowed before witnesses ?
so Before a thousand, and the more the merrier
ST " Then shall my song be loud and deep " ^a

Weep, obol-weighers, weep, weep, weep,
Ye, and your principals, and compound interests,
For ye shall never pester me again

Such a son have I bred,

(He is within this door),

Born to inspire my foemen with dread,

Born his old father's house to restore :

Keen and polished of tongue is he,

He my Champion and Guard shall be,

He will set his old father free,

Run you, and call him forth to me

" O my child ! O my sweet ! come out, I entreat ;

'Tis the voice " ^b of your sire

so Here's the man you require

ST Joy, joy of my heart !

so Take your son and depart

f ST O come, O come, my son, my son,

O dear ! O dear !

O joy, to see your beautiful complexion !

^b A parody of Eur *Hec* 172, where Hecuba calls Polyxena from her tent

ARISTOPHANES

νῦν μὲν γ' ἰδεῖν εἰ πρῶτον ἐξαρηνητικός
 κἀντιλογικός, καὶ τοῦτο τοῦπιχώριον
 ἀτεχνῶς ἐπανθεῖ, τὸ τί λέγεις σύ, καὶ δοκεῖν
 ἀδικοῦντ' ἀδικεῖσθαι καὶ κακουργοῦντ' οἶδ' ὅτι.
 ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος.
 νῦν οὖν ὅπως σώσεις μ', ἐπεὶ κἀπώλεσας.

ΦΕΙ. φοβεῖ δὲ δὴ τί;

ΣΤ. τὴν ἔννην τε καὶ νέαν.

ΦΕΙ. ἔνη γάρ ἐστι καὶ νέα τις ἡμέρα,

ΣΤ. εἰς ἣν γε θήσῃ τὰ πρυτανεῖα φασί μοι 1

ΦΕΙ. ἀπολοῦσ' ἄρ' αὐθ' οἱ θέντες οὐ γὰρ ἔσθ' ὅπως
 τ. κεί μιν μέρες ἡμέρας δύο
 μὴ ἡμέρα γένοιτ' ἂν τῆς ἡμέρας.

ΣΤ. οὐκ ἂν γένοιτο,

ΦΕΙ. πῶς γάρ, εἰ μὴ πέρ γ' αἶμα
 αὐτὴ γένοιτ' ἂν γραῦς τε καὶ νέα γυνή.

ΣΤ. καὶ μὴν νενόμισται γ'

ΦΕΙ. οὐ γάρ, οἶμαι, τὸν νόμον 1
 ἴσασιν ὀρθῶς ὃ τι νοεῖ

ΣΤ. νοεῖ δὲ τί,

ΦΕΙ. ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τὴν φύσιν.

ΣΤ. τουτὶ μὲν οὐδέν πω πρὸς ἔννην τε καὶ νέαν.

ΦΕΙ. ἐκεῖνος οὖν τὴν κλήσιν εἰς δύο ἡμέρας
 ἔθηκεν, εἰς γε τὴν ἔννην τε καὶ νέαν,
 ἵν' αἱ θέσεις γίνωντο τῇ νομηνίᾳ.

ΣΤ. ἴα δὴ τί τὴν ἔννην προσέθηκεν,

ΦΕΙ. ἵν', ὦ μέλε,

παρόντες οἱ φεύγοντες ἡμέρᾳ μιᾷ
 πρότερον ἀπαλλάττωινθ' ἐκόντες, εἰ δὲ μή,
 ἔωθεν ὑπανιῶντο τῇ νομηνίᾳ

ΣΤ. πῶς οὐ δέχονται δῆτα τῇ νομηνίᾳ
 ἀρχαὶ τὰ πρυτανεῖ', ἀλλ' ἔνη τε καὶ νέα;

THE CLOUDS, 1172-1193

Aye now you have an aspect Negative
And Disputative, and our native query
Shines forth there "What d'ye say?" You've the
true face

Which rogues put on, of injured innocence
You have the regular Attic look about you
So now, you save me, for 'twas you undid me

PH What is it ails you?

ST Why the Old-and-New day.

PH And is there such a day as Old-and-New?

ST Yes that's the day they mean to stake their gages

PH They'll lose them if they stake them What! do
you think

That one day can be two days, both together?

ST Why, can't it be so?

PH Surely not, or else

A woman might at once be old and young

ST Still, the law says so

PH True but I believe

They don't quite understand it

ST You explain it.

PH Old Solon had a democratic turn

ST Well, but that's nothing to the Old-and-New

PH. Hence then he fixed that summonses be issued

For these two days, the old one and the new one,
So that the gage be staked on the New-month.

ST. What made him add "the old" then?

PH. I will tell you.

He wished the litigants to meet on *that* day
And compromise their quarrels if they could not,
Then let them fight it out on the New-month.

ST. Why then do Magistrates receive the stakes
On the Old-and-New instead of the New-month?

ARISTOPHANES

ΦΕΙ. ὅπερ οἱ προτένθαι γὰρ δοκοῦσί μοι ποιεῖν·

ἢν' ὡς τάχιστα ἰὰ πρυτανεῖ' ὑφελόϊατο,

διὰ τοῦτο προϋτένθουσιν ἡμερὰ μιᾷ

ΣΤ. εὖ γ', ὦ κακοδαίμονες, τί κάθησθ' ἀβέλτεροι,

ἡμέτερα κέρδη τῶν σοφῶν, ὄντες λίθοι,

ἀριθμός, πρόβατ', ἄλλως ἀμφορῆς νενησμένοι,

ὥστ' εἰς ἑμαυτὸν καὶ τὸν υἱὸν τουτονὶ

ἐπ' εὐτυχίαισιν ἀστέον μοιγκώμιον

μάκαρ ὦ Στρεψιάδες,

αὐτός τ' ἔφυς ὡς σοφός,

χοῖον τὸν υἱὸν τρέφεις,

φήσουσι δὴ μ' οἱ φίλοι

χοὶ δημόται

ζηλοῦντες ἡνίκ' ἂν σὺ νικᾷς λέγων τὰς δίκας

ἀλλ' εἰσάγων σε βούλομαι πρῶτον ἐστιᾶσαι

ΠΑΣΙΑΣ εἰτ' ἄνδρα τῶν αὐτοῦ τι χρὴ προιέναι,

οὐδέποτε γ', ἀλλὰ κρεῖττον ἦν εὐθύς τότε

ἀπερυθριάσαι μᾶλλον ἢ σχεῖν πράγματα,

1219

ὅτε τῶν ἑμαυτοῦ γ' ἔνεκα νυνὶ χρημάτων

ἔλκω σε κλητεύσοντα, καὶ γενήσομαι

ἐχθρὸς ἔτι πρὸς τούτοις ἀνδρὶ δημότῃ

ἀτὰρ οὐδέποτε γε τὴν πατρίδα κατασχυνῶ

1220

ζῶν, ἀλλὰ καλοῦμαι Στρεψιάδην

ΣΤ. τίς οὐτοσί,

ΠΑ. ἐς τὴν ἔνῃν τε καὶ νέαν

ΣΤ. μαρτύρομαι,

ὅτι ἐς δὴ εἶπεν ἡμέρας τοῦ χρήματος,

ΠΑ. τῶν δώδεκα μνῶν, ἃς ἔλαβες ὠνούμενος

τὸν ψαρὸν ἵππον

ΣΤ. ἵππον, οὐκ ἀκούετε,

ὃν πάντες ὑμεῖς ἴστε μισοῦνθ' ἵππικὴν

1225

* Apparently persons appointed to taste the viands to be

THE CLOUDS, 1199-1226

PH Well, I believe they act like the Foretasters ^a
 They wish to bag the gage as soon as possible,
 And thus they gain a whole day's foretaste of it.

ST Aha ! poor dupes, why sit ye mooning there,
 Game for us Artful Dodgers, you dull stones,
 You ciphers, lambkins, butts piled up together !
 Oh ! my success inspires me, and I'll sing
 Glad eulogies on me and thee, my son

*" Man, most blessed, most divine,
 What a wondrous wit is thine,
 What a son to grace thy line,"*
 Friends and neighbours day by day

Thus will say,

When with envious eyes my suits they see you win
 But first I'll feast you, so come in, my son, come in

PASIAS ^b What ! must a man lose his own property !
 No never, never Better have refused
 With a bold face, than be so plagued as this
 See ! to get paid my own just debts, I'm forced
 To drag you to bear witness, and what's worse
 I needs must quarrel with my townsman here
 Well, I won't shame my country, while I live,
 I'll go to law, I'll summon him

ST Hallo !

PA To the next Old-and-New

ST Bear witness, all !
 He named two days You'll summon me , what for ?
 PA The fifty pounds I lent you when you bought
 That iron-grey

ST Just listen to the fellow !
 The whole world knows that I detest all horses.

served at a public banquet, to see that everything was well
 cooked and wholesome

^b *Enter Pasias, the creditor mentioned l 21.*

ARISTOPHANES

- ΠΑ. καὶ νῆ Δί' ἀποδώσειν γ' ἐπώμνους τοὺς θεοὺς.
 ΣΤ. μὰ τὸν Δί' οὐ γάρ πω τότ' ἐξηπίστατο
 Φειδιππίδης μοι τὸν ἀκατάβλητον λόγον.
 ΠΑ. νῦν δὲ διὰ τοῦτ' ἔξαρκος εἶναι διανοεῖ,
 ΣΤ. τί γὰρ ἄλλ' ἂν ἀπολαύσαιμι τοῦ μαθήματος,
 ΠΑ. καὶ ταῦτ' ἐβελήσεις ἀπομόσαι μοι τοὺς θεοὺς,
 ΣΤ. ποίους θεοὺς,
 ΠΑ. τὸν Δία, τὸν Ἑρμῆν, τὸν Ποσειδῶ
 ΣΤ. νῆ Δία,
 καὶ προσκαταθεῖν γ', ὥστ' ὁμόσαι, τριῶβλον.
 ΠΑ. ἀπόλοιο τοῖνυν ἔνεκ' ἀναιδείας ἔτι.
 ΣΤ. ἅλσιν διασμηχθεῖς ὄναιτ' ἂν οὕτοσί
 ΠΑ. οἴμ' ὥς καταγελαῶς
 ΣΤ. ἐξ χάσας χωρήσεται
 ΠΑ. οὐ τοι μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεοὺς
 ἐμοῦ καταπροῖξει
 ΣΤ. θαυμασίως ἦσθην θεοῖς,
 καὶ Ζεὺς γέλοιος ὁμνύμενος τοῖς εἰδόσιν
 ΠΑ. ἦ μὴν σὺ τούτων τῷ χρόνῳ δώσεις δίκην
 ἄλλ' εἴτ' ἀποδώσεις μοι τὰ χρήματ' εἴτε μή,
 ἀπόπεμψον ἀποκρινάμενος
 ΣΤ. ἔχε νυν ἦσυχος
 ἐγὼ γὰρ αὐτίκ' ἀποκρινοῦμαι σοι σαφῶς
 ΠΑ. τί σοι δοκεῖ δράσειν,
 ΜΑΡΙΤΣ ἀποδώσειν σοι δοκεῖ
 ΣΤ. ποῦ 'σθ' οὗτος ἀπαιτῶν με τάργυριον, λέγε,
 τουτὶ τί ἔστι,
 ΠΑ. τοῦθ' ὃ τι ἐστί, κάρδοπος.
 ΣΤ. ἔπειτ' ἀπαιτεῖς τάργυριον τοιοῦτος ὢν,
 οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί,
 ὅστις καλέσειε κάρδοπον τὴν καρδόπην.

THE CLOUDS, 1227-1251

- PA I swear you swore by all the Gods to pay me
 ST. Well, now I swear I won't Pheidippides
 Has learnt since then the unanswerable Logic.
 PA And will you therefore shirk my just demand ?
 ST. Of course I will else why should he have learnt it ?
 PA And will you dare forswear it by the Gods ?
 ST The Gods indeed ! What Gods ?
 PA Poseidon, Hermes, Zeus
 ST By Zeus I would,
 Though I gave twopence halfpenny for the privilege.
 PA O then confound you for a shameless rogue !
 ST Hallo ! this butt should be rubbed down with salt *
 PA Zounds ! you deride me !
 ST Why 'twill hold four gallons.
 PA You 'scape me not, by Mighty Zeus, and all
 The Gods !
 ST I wonderfully like the Gods ,
 An oath by Zeus is sport to knowing ones
 PA. Sooner or later you'll repent of this
 Come do you mean to pay your debts or don't you ?
 Tell me, and I'll be off
 ST Now do have patience ,
 I'll give you a clear answer in one moment
 PA What do you think he'll do ?
 WITNESS I think he'll pay you
 ST Where is that horrid dun ? O here now tell me
 What you call this
 PA. What I call that ? a trough
 ST Heavens ! what a fool and do *you* want your money ?
 I'd never pay one penny to a fellow
 Who calls my troughness, trough So there's your
 answer

* Pasis is apparently "a tun of a man" and wine-skins (δοκοί) were thus treated

ARISTOPHANES

- ΠΑ οὐκ ἄρ' ἀποδώσεις,
 ΣΤ. οὔχ, ὅσον γέ μ' εἰδέναι.
 οὔκουν ἀνύσας τι θᾶπτον ἀπολιταργίης
 ἀπὸ τῆς θύρας,
 ΠΑ ἄπειμι, καὶ τοῦτ' ἴσθ', ὅτι
 θήσω πρυτανεῖ, ἧ μηκέτι ζώην ἐγώ
 ΣΤ προσαποβαλεῖς ἄρ' αὐτὰ πρὸς ταῖς δώδεκα
 καίτοι σε τοῦτό γ' οὐχὶ βούλομαι παθεῖν,
 ὀτιῇ ἵκλεσας εὐηθικῶς τὴν κάρδοπον
- ΑΜΥΝΙΑΣ ἰὼ μοί μοι
 ΣΤ ἔα τίς οὔτοσί ποτ' ἔσθ' ὁ θρηνῶν, οὐ τί που
 τῶν Καρκίνου τις δαιμόνων ἐφθέγγετο,
 ΑΜ τί δ' ὅστις εἰμί, τοῦτο βούλεσθ' εἰδέναι,
 ἀνὴρ κακοδαίμων
 ΣΤ. κατὰ σεαυτὸν νυν τρέπου
 ΑΜ "ὦ σκληρὲ δαῖμον, ὦ τύχαι θραυσάντυγες
 ἵππων ἐμῶν " "ὦ Παλλὰς, ὥς μ' ἀπώλεσας "]
 ΣΤ τί δαί σε Τληπόλεμός ποτ' εἵργασται κακόν,
 ΑΜ μὴ σκῶπτέ μ', ὦ τᾶν, ἀλλὰ μοι τὰ χρήματα
 τὸν υἱὸν ἀποδοῦναι κέλευσον ἄλαβεν,
 ἄλλως τε μέντοι καὶ κακῶς πεπραγότι
 ΣΤ τὰ ποῖα ταῦτα χρήμαθ',
 ΑΜ ἀδανείσατο
 ΣΤ κακῶς ἄρ' ὄντως εἶχες, ὥς γ' ἐμοὶ δοκεῖς
 ΑΜ ἵππους ἐλαύνων ἐξέπεσον νῆ τοὺς θεοὺς
 ΣΤ τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπεσών,
 ΑΜ ληρῶ, τὰ χρήματ' ἀπολαβεῖν εἰ βούλομαι,
 ΣΤ οὐκ ἔσθ' ὅπως σύ γ' αὐτὸς ὑγιαίνει

^a Enter *Amyntias*, the creditor mentioned l 31

THE CLOUDS, 1252-1275

- PA Then you won't pay me ?
 ST No, not if I know it.
 Come put your best foot forward, and be off
 March off, I say, this instant !
 PA May I die
 If I don't go at once and stake my gage !
 ST No don't the fifty pounds are loss enough
 And really on my word I would not wish you
 To lose this too just for one silly blunder
- AMYNIAS ^a Ah me ! Oh ! Oh ! Oh !
 ST Hallo ! who's that making that horrible noise ?
 Not one of Carcinus's snivelling Gods ?
 AM Who cares to know what I am ? what imports it ?
 An ill-starred man
 ST Then keep it to yourself
 AM " O heavy fate ! " " O Fortune, thou hast broken
 My chariot wheels ! " " Thou hast undone me,
 Pallas ! " ^b
 ST How ! has Tlepolemus been at you, man ?
 AM Jeer me not, friend, but tell your worthy son
 To pay me back the money which I lent him
 I'm in a bad way and the times are pressing
 ST What money do you mean ?
 AM Why what he borrowed
 ST You *are* in a bad way, I really think
 AM Driving my four-wheel out I fell, by Zeus
 ST You rave as if you'd fall'n times out-of-mind ^c
 AM I rave ? how so ? I only claim my own
 ST You can't be quite right, surely

^a " These lines are from the *Licymnius* of Xenocles " (Schol.), a son of Carcinus (cf *W* 1511) In the play Tlepolemus accidentally kills Licymnius

^c *απ' ὄνου* " from a donkey " can also be read *ἀπὸ τοῦ* " out of your mind "

ARISTOPHANES

- ΑΜ.** τί δαί;
ΣΤ τὸν ἐγκέφαλον ὥσπερ σεσεῖσθαι μοι δοκεῖς.
ΑΜ. σὺ δὲ νῆ τὸν Ἑρμῆν προσκεκλησθαι μοι δοκεῖς,
 εἰ μὴ ἀποδώσεις τὰργύριον
ΣΤ κάτειπέ νυν,
 πότερα νομίζεις καινὸν αἰὲ τὸν Δία
 ὕειν ὕδωρ ἐκάστοτ', ἢ τὸν ἥλιον }
 ἔλκειν κάτωθεν ταῦτό τοῦθ' ὕδωρ πάλιν,
ΑΜ οὐκ οἶδ' ἔγωγ' ὁπότερον, οὐδέ μοι μέλει.
ΣΤ πῶς οὖν ἀπολαβεῖν τὰργύριον δίκαιος εἰ,
 εἰ μὴδὲν οἶσθα τῶν μετεώρων πραγμάτων;
ΑΜ. ἀλλ' εἰ σπανίζεις τὰργυρίου μοι τὸν τόκον }
 ἀπόδος γε
ΣΤ. τοῦτο δ' ἔσθ' ὁ τόκος τί θηρίον;
ΑΜ τί δ' ἄλλο γ' ἢ κατὰ μῆνα καὶ καθ' ἡμέραν
 πλέον πλέον τὰργύριον αἰὲ γίγνεται,
 ὑπορρέοντος τοῦ χρόνου,
ΣΤ. καλῶς λέγεις
 τί δῆτα, τὴν θάλατταν ἔσθ' ὅτι πλείονα }
 νυνὶ νομίζεις ἢ πρὸ τοῦ,
ΑΜ μὰ Δι', ἀλλ' ἴσην.
 οὐ γὰρ δίκαιον πλείον' εἶναι
ΣΤ κᾶτα πῶς
 αὕτη μέν, ὦ κακόδαμον, οὐδὲν γίγνεται
 ἐπιρρεόντων τῶν ποταμῶν πλείων, σὺ δὲ }
 ζητεῖς ποιῆσαι τὰργύριον πλείον τὸ σόν,
 οὐκ ἀποδιώξεις σαυτὸν ἀπὸ τῆς οἰκίας,
 φέρε μοι τὸ κέντρον
ΑΜ ταῦτ' ἐγὼ μαρτύρομαι.
ΣΤ. ὕπαγε, τί μέλλεις, οὐκ ἐλᾶς, ὦ σαμφόρα;
ΑΜ ταῦτ' οὐχ ὕβρις δῆτ' ἐστίν,
ΣΤ. ἄξεις, ἐπιαλῶ
380

THE CLOUDS, 1275-1299

- AM. Why, what mean you ?
ST I shrewdly guess your brain's received a shake.
AM I shrewdly guess that you'll receive a summons
If you don't pay my money
ST. Well then, tell me,
Which theory do you side with, that the rain
Falls fresh each time, or that the Sun draws back
The same old rain, and sends it down again ?
AM I'm very sure I neither know nor care
ST Not care ! good heavens ! And do *you* claim your
money,
So unenlightened in the Laws of Nature ?
AM If you're hard up then, pay me back the Interest
At least
ST Inter-est ? what kind of a beast is that ?
AM What else than day by day and month by month
Larger and larger still the silver grows
As time sweeps by ?
ST Finely and nobly said
What then ! think you the Sea is larger now
Than 'twas last year ?
AM No surely, 'tis no larger :
It is not right it should be
ST And do you then,
Insatiable grasper ! when the Sea,
Receiving all these Rivers, grows no larger,
Do you desire your silver to grow larger ?
Come now, you prosecute your journey off !
Here, fetch the whip
AM Bear witness, I appeal
ST Be off ! what, won't you ? Gee up, sigma-brand !
AM I say ! a clear assault !
ST. You won't be off ?

ARISTOPHANES

κεντῶν ὑπὸ τὸν πρωκτὸν σε τὸν σειραφόρον.
φεύγεις, ἔμελλον ἄρα σε κινήσειν ἐγὼ
αὐτοῖς τροχοῖς τοῖς σοῖσι καὶ ξυνωρίσιν

χο. οἶον τὸ πραγμάτων ἐρᾶν φλαίρων ὁ γὰρ [στρ.
γέρων ὃδ' ἐρασθεῖς
ἀποστερῆσαι βούλεται
τὰ χρήμαθ' ἀδανείσατο·
κοῦκ ἔσθ' ὅπως οὐ τήμερον
λήψεται τι πρᾶγμ', ὁ τοῦ-
τον ποιήσει τὸν σοφισ-
τήν [γέροντ']

ἀνθ' ὧν πανουργεῖν ἤρξατ', ἐξαίφνης κακὸν λαβεῖντι

οἶμαι γὰρ αὐτὸν αὐτίχ' εὐρήσειν ὅπερ [ἀντ.
πάλαι ποτ' ἐπῆται,
εἶναι τὸν υἱὸν δεινὸν οἱ
γνώμας ἐναντίας λέγειν
τοῖσιν δίκαιοις, ὥστε νι-
κᾶν ἅπαντας οἷσπερ ἂν
ξυγγένηται, κᾶν λέγῃ
παμπόνηρ']

ἴσως δ' ἴσως βουλήσεται κᾶφωνον αὐτὸν εἶναι

στ ἰοὺ ἰοὺ
ὦ γείτονες καὶ ξυγγενεῖς καὶ δημόται,
ἀμυνάθετέ μοι τυπτομένῳ πάσῃ τέχνῃ
οἶμοι κακοδαίμων τῆς κεφαλῆς καὶ τῆς γνάθου
ὦ μιარέ, τύπτεις τὸν πατέρα,

φει φήμ', ὦ πάτερ

στ ὁρᾷθ' ὁμολογοῦνθ' ὅτι με τύπτει

φει. καὶ μάλα.

στ ὦ μιარέ καὶ πατραλοῖα καὶ τοιχωρύχε

THE CLOUDS, 1300-1327

I'll stimulate you , Zeus ! I'll goad your haunches.
Aha ! you run I thought I'd stir you up
You and your phaetons, and wheels, and all !

CH What a thing it is to long for matters which are wrong !
For you see how this old man
Is seeking, if he can
His creditors trepan
And I confidently say
That he will this very day
Such a blow
Amid his prosperous cheats receive,
that he will deeply deeply grieve

For I think that he has won what he wanted for his son,
And the lad has learned the way
All justice to gainsay,
Be it what or where it may
That he'll trump up any tale,
Right or wrong, and so prevail
Thus I know
Yea ! and perchance the time will come
when he shall wish his son were dumb

SR Oh ! Oh !
Help ! Murder ! Help ! O neighbours, kinsfolk,
townsmen,
Help, one and all, against this base assault,
Ah ! Ah ! my check ! my head ! O luckless me !
Wretch ! do you strike your father ?

PH Yes, Papa
ST See ! See ! he owns he struck me
PH To be sure
ST Scoundrel ! and parricide ! and house-breaker !

ARISTOPHANES

- ♦ΕΙ. αἰθίς με ταῦτ' αὐτὰ καὶ πλείω λέγε
 ἄρ' οἷσθ' ὅτι χαίρω πόλλ' ἀκούων καὶ κακά;
 ΣΤ. ὦ λακκόπρωκτε
 ♦ΕΙ. πάντε πολλοῖς τοῖς ῥόδοις.
 ΣΤ. τὸν πατέρα τύπτεις,
 ♦ΕΙ. κάποφανῶ γε νῆ Δία
 ὥς ἐν δίκῃ σ' ἔτυπτον.
 ΣΤ. ὦ μιαρῶτατε,
 καὶ πῶς γένοιτ' ἂν πατέρα τύπτειν ἐν δίκῃ;
 ♦ΕΙ. ἔγωγ' ἀποδείξω, καὶ σε νικήσω λέγων
 ΣΤ. τουτὶ σὺ νικήσεις,
 ♦ΕΙ. πολὺ γε καὶ ῥαδίως
 ἑλοῦ δ' ὁπότερον τοῖν λόγοιν βούλει λέγειν.
 ΣΤ. ποίοιν λόγοιν,
 ♦ΕΙ. τὸν κρείττον', ἢ τὸν ἥττονα,
 ΣΤ. ἐδιδασκάμην μέντοι σε νῆ Δί', ὦ μέλε,
 τοῖσιν δικαίοις ἀντιλέγειν, εἰ ταῦτά γε
 μέλλεις ἀναπείσειν, ὥς δίκαιον καὶ καλὸν
 τὸν πατέρα τύπτεισθ' ἐστὶν ὑπὸ τῶν υἱέων
 ♦ΕΙ. ἀλλ' οἶμαι μέντοι σ' ἀναπείσειν, ὥστε γε
 οὐδ' αὐτὸς ἀκροασάμενος οὐδὲν ἀντερεῖς
 ΣΤ. καὶ μὴν ὅ τι καὶ λέξεις ἀκοῦσαι βούλομαι
 ΧΘ. σὸν ἔργον, ὦ πρεσβῦτα, φροντίζειν ὅπη [στρ.
 τὸν ἄνδρα κρατήσεις,
 ὥς οὗτος, εἰ μὴ τῷ πεποίθειν, οὐκ ἂν ἦν
 οὕτως ἀκόλαστος
 ἀλλ' ἔσθ' ὅτῳ θρασύνεται δῆλόν γε τάν-
 θρώπον 'στὶ τὸ λῆμα

ἀλλ' ἐξ ὅτου τὸ πρῶτον ἤρξαθ' ἡ μάχη γενέσθαι
 ἤδη λέγειν χρή πρὸς χορόν πάντως δὲ τοῦτο δράσεις.

THE CLOUDS, 1328-1352

- PH Thank you · go on, go on · do please go on
I am quite delighted to be called such names !
- ST O probed Adulterer
- PH. Roses from your lips ^a
- ST. Strike you your father ?
- PH O dear yes what's more,
I'll prove I struck you justly
- ST Struck me justly !
Villain ! how can you strike a father justly ?
- PH Yes, and I'll demonstrate it, if you please
- ST Demonstrate this ?
- PH O yes, quite easily
Come, take your choice, which Logic do you choose ?
- ST Which what ?
- PH Logic the Better or the Worse ?
- ST. Ah, then, in very truth I've had you taught
To reason down all Justice, if you think
You can prove this, that it is just and right
That fathers should be beaten by their sons !
- PH Well, well, I think I'll prove it, if you'll listen,
So that even you won't have one word to answer.
- ST Come, I should like to hear what you've to say
- CH 'Tis yours, old man, some method to contrive
This fight to win
He would not without arms wherewith to strive
So bold have been
He knows, be sure, whereon to trust.
His eager bearing proves he must
- So come and tell us from what cause
this sad dispute began ;
Come, tell us how it first arose
do tell us if you can

^a Cf 1 910.

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ΣΤ. καὶ μὴν ὅθεν γε πρῶτον ἡρξάμεσθα λαιδορεῖσθαι
 ἐγὼ φράσω 'πειδὴ γὰρ εἰσιτώμεθ', ὥσπερ ἴστε,
 πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ 'κέλευσα 11
 ᾄσαι Σιμωνίδου μέλος, τὸν Κριόν, ὡς ἐπέχθη
 ὁ δ' εὐθέως ἀρχαῖον εἶν' ἔφασκε τὸ κιθαρίζειν
 ᾄδειν τε πίνονθ', ὥσπερὶ κάχρυσ γυναικ' ἀλούσαν.
 ΦΣΙ οὐ γὰρ τότε εὐθύς χρῆν σε τύπτεσθαί τε καὶ
 πατεῖσθαι,

ᾄδειν κελεύονθ', ὥσπερὶ τέττιγας ἐστιῶντα, 12

ΣΤ τοιαῦτα μέντοι καὶ τότε ἔλεγεν ἔνδον, οἷάπερ νῦν,
 καὶ τὸν Σιμωνίδην ἔφασκ' εἶναι κακὸν ποιητὴν
 καὶ γὰρ μόλις μὲν, ἀλλ' ὅμως ἡνεσχόμην τὸ πρῶτον
 ἔπειτα δ' ἐκέλευσ' αὐτὸν ἀλλὰ μυρρίνην λαβόντα
 τῶν Αἰσχύλου λέξαι τί μοι· καὶ οὗτος εὐθύς εἶπεν, 13
 "ἐγὼ γὰρ Αἰσχύλον νομίζω πρῶτον ἐν ποιηταῖς
 ψόφου πλέων, ἀξύστατον, στόμφακα, κρημνο-
 ποιόν,"

κἀνταῦθα πῶς οἶεσθέ μου τὴν καρδίαν ὀρεχθεῖν,
 ὅμως δὲ τὸν θυμὸν δακῶν ἔφην, "σὺ δ' ἀλλὰ τούτων

* Crisus was an Aeginetan wrestler on whose defeat at Olympia Simonides wrote an ode beginning "Ἐρέξαθ' ὁ Κριὸς οὐκ ἀουκέως," with a pun on κριάς "a ram."

† Supposed to need no food but to live on dew

THE CLOUDS, 1353-1369

- r. Well from the very first I will
the whole contention show :
'Twas when I went into the house
to feast him, as you know,
I bade him bring his lyre and sing,
the supper to adorn,
Some lay of old Simonides,
as, how the Ram was shorn :
But he replied, to sing at meals
was coarse and obsolete ;
Like some old beldame humming airs
the while she grinds her wheat.
H And should you not be thrashed who told
your son, from food abstaining
To sing ' as though you were, forsooth
cicalas ^b entertaining.
r. You hear him ' so he said just now
or e'er high words began :
And next he called Simonides
a very sorry man.
And when I heard him, I could scarce
my rising wrath command ;
Yet so I did, and him I bid
take myrtle in his hand
And chant some lines from Aeschylus,
but he replied with ire,
" Believe me, I'm not one of those
who Aeschylus admire,
That rough, unpolished, turgid bard,
that moulder of bombast ! "
When he said thus, my heart began
to heave extremely fast ;
Yet still I kept my passion down,
and said, " Then prithee you,

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λέξον τι τῶν νεωτέρων, ἄττ' ἐστὶ τὰ σοφὰ ταῦτα.'¹
 ὁ δ' εὐθύς ῥησ' Εὐριπίδου ῥῆσίν των', ὡς ἐκίνει
 ἀδελφός, ὠλεξίκακε, τὴν ὁμομητρίαν ἀδελφὴν.
 καὶ γὰρ οὐκέτ' ἐξηνεσχόμεν, ἀλλ' εὐθύς ἐξαράττω
 πολλοῖς κακοῖς καὶ σχροῖσι κῆτ' ἐντεῦθεν, οἶον
 εἰκός,

ἔπος πρὸς ἔπος ἡρειδόμεσθ' εἴθ' οὗτος ἐπαναπηδᾷ,¹
 κᾶπειτ' ἔφλα με κᾶσπόδει κᾶπνιγε κᾶπέθλιβεν
 ΦΕΙ οὐκ οὐν δικαίως, ὅστις οὐκ Εὐριπίδην ἐπαινεῖς,
 σοφώτατον,

ΣΤ. σοφώτατόν γ' ἐκεῖνον, ὦ τί σ' εἶπω,
 ἀλλ' αὖθις αὖ τυπτήσομαι

ΦΕΙ. νῆ τὸν Δί', ἐν δίκη γ' ἄν

ΣΤ καὶ πῶς δικαίως, ὅστις ὠναίσχυντέ σ' ἐξέθρεψα,¹³
 αἰσθανόμενός σου πάντα τραυλίζοντος, ὃ τι νοοίης
 εἰ μὲν γε βρῦν εἴποις, ἐγὼ γνοῦς ἂν πιεῖν ἐπέσχον
 μαμμᾶν δ' ἂν αἰτήραντας, ἡκὼν αὖ φέρον ἂν ἄρσιν
 κακκᾶν δ' ἂν οὐκ ἔφθης φράσαι, καὶ γὰρ λαβὼν θύραζε
 ἐξέφερον ἂν καὶ προῦσχόμεν σε σὺ δ' ἐμὲ νῦν
 ἀπάγχων

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¹ The reference is to the marriage of Macareus and Canace, the children of Aeolus

THE CLOUDS, 1370-1385

Sing one of those new-fangled songs
which modern striplings do "

And he began the shameful tale
How a brother and a sister lived

incestuous lives of old a
Then, then I could no more restrain,

but first I must confess
With strong abuse I loaded him,

and so, as you may guess,
We stormed and bandied threat for threat

till out at last he flew,
And smashed and thrashed and thumped and bumped
and bruised me black and blue

And rightly too, who coolly dared
Euripides to blame,
Most sapient bard

Most sapient bard !
you, what's your fitting name ?

Ah ! but he'll pummel me again

He will and justly too

What ! justly, heartless villain ! when
 'twas I who nurtured you

I knew your little lisping ways,
how soon, you'd hardly think,

If you cried " bree ! " b I guessed your wants,
and used to give you drink :

If you said "mamm!" I fetched you bread
with fond discernment true,

And you could hardly say "Cacca!"
when through the door I flew

And held you out a full arm's length
your little needs to do .

* βρὸν represents a child's cry for drink

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βοῶντα καὶ κεκραγόθ' ὅτι
 χεῖρτιώην, οὐκ ἔτλης
 ἔξω 'ξενεγκεῖν, ὦ μιαρέ,
 θύραζέ μ', ἀλλὰ πνιγόμενος
 αὐτοῦ 'ποίησα κακκᾶν

ΧΟ. οἴμαί γε τῶν νεωτέρων τὰς καρδίας [ἀντ.
 πηδᾶν, ὃ τι λέξει
 εἰ γὰρ τοιαῦτά γ' οὗτος ἐξεργασμένος
 λαλῶν ἀναπείσει,
 τὸ δέρμα τῶν γεραιτέρων λάβοιμεν ἂν
 ἀλλ' οὐδ' ἐρεβίνθου

σὸν ἔργον, ὦ καινῶν ἐπῶν κινητὰ καὶ μοχλευτά,
 πειθῶ τινα ζητεῖν, ὅπως δόξεις λέγειν δίκαια.

ΦΣΙ ὥς ἡδὺ καινοῖς πράγμασιν καὶ δεξιοῖς ὀμιλεῖν,
 καὶ τῶν καθεστώτων νόμων ὑπερφρονεῖν δύνασθαι 14
 ἐγὼ γὰρ ὅτε μὲν ἵππικῇ τὸν νοῦν μόνη προσεῖχον,
 οὐδ' ἂν τρί' εἰπεῖν ῥήμαθ' οἷός τ' ἦ πρὶν ἐξαμαρτεῖν·
 νυνὶ δ' ἐπειδὴ μ' οὕτοσὶ τούτων ἔπαυσεν αὐτός,
 γνώμαις δὲ λεπταῖς καὶ λόγοις ξύνειμι καὶ μερίμ-
 ναις,

οἴμαι διδάξειν ὥς δίκαιον τὸν πατέρα κολάζειν. †3

ΣΤ. ἵππευε τοῖνυν νῆ Δί', ὥς ἔμοιγε κρεῖττόν ἐστιν
 ἵππων τρέφειν τέθριππον ἢ τυπτόμενον ἐπι-
 τριβῆναι

THE CLOUDS, 1386-1407

- But now when I was crying
That I with pain was dying,
You brute ! you would not tarry
Me out of doors to carry,
But choking with despair
I've been and done it there.
- CH. Sure all young hearts are palpitating now
 To hear him plead,
 Since if those lips with artful words avow
 The daring deed,
 And once a favouring verdict win,
 A fig for every old man's skin
O thou ! who rakest up new thoughts
 with daring hands profane,
Try all you can, ingenious man,
 that verdict to obtain
- PH How sweet it is these novel arts,
 these clever words to know,
And have the power established rules
 and laws to overthrow.
Why in old times when horses were
 my sole delight, 'twas wonder
If I could say a dozen words
 without some awful blunder !
But now that he has made me quit
 that reckless mode of living,
And I have been to subtle thoughts
 my whole attention giving,
I hope to prove by logic strict
 'tis right to beat my father.
- ST. O ! buy your horses back, by Zeus,
 since I would ten times rather
Have to support a four-in-hand,
 so I be struck no more.

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ΦΕΙ. ἐκείσε δ' ὅθεν ἀπέσχισάς με τοῦ λόγου μέτειμι,
καὶ πρῶτ' ἐρήσομαί σε τουτί παῖδά μ' ὄντ' ἔτυπτες;

ΣΤ ἔγωγέ σ', εὐνοῶν τε καὶ κηδόμενος

ΦΕΙ. εἰπέ δὴ μοι,

οὐ καμέ σοι δίκαιόν ἐστιν εὐνοεῖν ὁμοίως,
τύπτειν τ', ἐπειδήπερ γε τοῦτ' ἔστ' εὐνοεῖν, τὸ
τύπτειν,

πῶς γὰρ τὸ μὲν σὸν σῶμα χρή πληγῶν ἀθῶον εἶναι,
τουμόν δέ μή, καὶ μὴν ἔφυν ἐλεύθερός γε καγώ
" κλάουσι παῖδες, πατέρα δ' οὐ κλάειν δοκεῖς, "]
φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶναι,
ἐγὼ δέ γ' ἀντεῖπομι' ἂν ὡς δις παῖδες οἱ γέροντες,
εἰκὸς τε μᾶλλον τοὺς γέροντας ἢ νέους τι κλάειν,
ὅσῳπερ ἐξαμαρτάνειν ἤττον δίκαιον αὐτούς.

ΣΤ ἀλλ' οἶδαμοῦ νομίζεται τὸν πατέρα τοῦτο πάσχειν :

ΦΕΙ οὐκουν ἀνὴρ ὁ τὸν νόμον θεῖς τοῦτον ἦν τὸ πρῶτον,
ὥσπερ σὺ καγώ, καὶ λέγων ἔπειθε τοὺς παλαιούς,
ἤττον τι δῆτ' ἔξεστι κάμοι καινὸν αὖ τὸ λοιπὸν
θεῖναι νόμον τοῖς υἱέσιν, τοὺς πατέρας ἀντιτύπτειν,

* A parody of the famous line *Fur Alceste*, 691 *χαίρεις ὄρων*
φῶς πατέρα δ' οὐ χαίρειν δοκεῖς, where Phères addresses his son
Admetus who had asked him to die in his stead.

THE CLOUDS, 1408-1424

PH Peace I will now resume the thread
where I broke off before.
And first I ask when I was young,
did you not strike me then ?
ST Yea for I loved and cherished you
PH. Well, solve me this again,
Is it not just that I your son
should cherish you alike,
And strike you, since, as you observe,
to cherish means to strike ?
What ' must my body needs be scourged
and pounded black and blue
And yours be scathless ? was not I
as much freeborn as you ?
" Children are whipped, and shall not sires be
whipped ? " ^a
Perhaps you'll urge that children's minds
alone are taught by blows —
Well Age is Second Childhood then
that everybody knows
And as by old experience Age
should guide its steps more clearly,
So when they err, they surely should
be punished more severely
ST But Law goes everywhere for me
deny it, if you can
PH Well was not he who made the law,
a man, a mortal man,
As you or I, who in old times
talked over all the crowd ?
And think you that to you or me
the same is not allowed,
To change it, so that sons by blows
should keep their fathers steady ?

ARISTOPHANES

ὄσας δὲ πληγὰς εἶχομεν πρὶν τὸν νόμον τεθῆναι, 1
ἀφίεμεν, καὶ δίδομεν αὐτοῖς προῖκα συγκεκόφθαι
σκεῖναι δὲ τοὺς ἀλεκτρυόνας καὶ τᾶλλα τὰ βοτὰ
ταυτί,

ὥς τοὺς πατέρας ἀμύνεται καίτοι τι διαφέρουσιν
ἡμῶν ἐκεῖνοι, πλὴν ὅτι ψηφίσματ' οὐ γράφουσιν;

ΣΤ τί δῆτ', ἐπειδὴ τοὺς ἀλεκτρυόνας ἅπαντα μιμνῶ, 1
οὐκ ἐσθίεις καὶ τὴν κόπρον καπὶ ξύλου καθεύδεις,
ΦΕΙ. οὐ ταυτόν, ὡ τᾶν, ἐστίν, οὐδ' ἂν Σωκράτει δοκοίη
ΣΤ πρὸς ταῦτα μὴ τύπτ' εἰ δὲ μή, σαυτόν ποτ'
αἰτιάσει.

ΦΕΙ. καὶ πῶς,

ΣΤ ἐπεὶ σὲ μὲν δίκαιός εἰμ' ἐγὼ κολάζειν,
σὺ δ', ἣν γένηταί σοι, τὸν νιόν

ΦΕΙ. ἣν δὲ μὴ γένηται, 14
μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανὼν τεθνήξει.

ΣΤ. ἐμοὶ μὲν, ὦνδρες ἡλικες, δοκεῖ λέγειν δίκαια
καῖμοιγε συγχωρεῖν δοκεῖ τούτοισι τὰπιεικῇ
κλαίειν γὰρ ἡμᾶς εἰκὸς ἐστ', ἣν μὴ δίκαια δρῶμεν.

ΦΕΙ σκεῖναι δὲ χᾷτέραν ἔτι γνώμην.

ΣΤ ἀπὸ γὰρ ὀλοῦμαι. 15

ΦΕΙ. καὶ μὴν ἴσως γ' οὐκ ἀχθέσει παθὼν ἃ νῦν πέ-
πονθας

THE CLOUDS, 1425-1441

- Still, we'll be liberal, and blows
 which we've received already
 We will forget, we'll have no ex-
 post-facto legislation
 —Look at the game-cocks, look at all
 the animal creation,
 Do not *they* beat their parents? Aye
 I say then, that in fact
 They are as we, except that they
 no special laws enact.
- ST. Why don't you then, if always where
 the game-cock leads you follow,
 Ascend your perch to roost at night,
 and dirt and ordure swallow?
- PH The case *is* different there, old man,
 as Socrates would see.
- ST Well then you'll blame yourself at last,
 if you keep striking me.
- PH How so?
- ST Why, if it's right for me to punish you my son,
 You can, if you have got one, yours
- PH Aye, but suppose I've none.
 Then having gulled me you will die,
 while I've been flogged in vain.
- ST Good friends! I really think he has
 some reason to complain.
 I must concede he has put the case
 in quite a novel light:
 I really think we should be flogged
 unless we act aright!
- PH Look to a fresh idea then
- ST He'll be my death I vow.
- PH. Yet then perhaps you will not grudge
 ev'n what you suffer now.

ARISTOPHANES

- ΣΤ.** πῶς δὴ, δίδαξον γὰρ τί μ' ἐκ τούτων ἐπωφελήσεις
ΦΕΙ τὴν μητέρ' ὥσπερ καὶ σὲ τυπτήσω
ΣΤ τί φῆς, τί φῆς σύ;
 τοῦθ' ἕτερον αὖ μείζον κακόν
ΦΕΙ τί δ', ἦν ἔχων τὸν ἥττω 14
 λόγον σὲ νικήσω λέγων τὴν μητέρ' ὥς τύπτειν
 χρεών,
ΣΤ τί δ' ἄλλο γ', ἦν ταυτὶ ποιῆς,
 οὐδέν σε κωλύσει σεαυ-
 τὸν ἐμβαλεῖν ἐς τὸ βάραθρον 14ε
 μετὰ Σωκράτους
 καὶ τὸν λόγον τὸν ἥττω
 ταυτὶ δι' ὑμᾶς, ὦ Νεφέλαι, πέπονθ' ἐγώ,
 ὑμῖν ἀναθεῖς ἅπαντα τὰμὰ πράγματα
ΧΟ. αὐτὸς μὲν οὖν σαντῶ σὺ τούτων αἷτιος, 145
 στρέψας σεαυτὸν ἐς πονηρὰ πράγματα
ΣΤ. τί δῆτα ταῦτ' οὐ μοι τότε ἡγορεύετε,
 ἀλλ' ἄνδρ' ἄγροικον καὶ γέροντ' ἐπήρετε,
ΧΟ ἡμεῖς ποιούμεν ταῦθ' ἐκάστοθ' ὅταν τινὰ
 γινώμεν πονηρῶν ὄντ' ἐραστὴν πραγμάτων,
 ἕως ἂν αὐτὸν ἐμβάλωμεν εἰς κακόν, 146
 ὅπως ἂν εἰδῇ τοὺς θεοὺς δεδοικέναι
ΣΤ οἴμοι, πονηρά γ', ὦ Νεφέλαι, δίκαια δέ.
 οὐ γάρ μ' ἐχρῆν τὰ χρήμαθ' ἀδανεισάμεν
 ἀποστερεῖν νῦν οὖν ὅπως, ὦ φίλτατε,
 τὸν Χαιρεφῶντα τὸν μιαρὸν καὶ Σωκράτην 1465
 ἀπολεῖς, μετ' ἐμοῦ ἰλθών, οἱ σὲ καμ' ἐξηπάτων
ΦΕΙ ἀλλ' οὐκ ἂν ἀδικήσαιμι τοὺς διδασκάλους
ΣΤ ναὶ ναί, καταιδέσθητι πατρῶον Δία
ΦΕΙ ἰδοὺ γε Δία πατρῶον ὥς ἀρχαῖος εἰ
 Ζεὺς γάρ τις ἔστιν,

THE CLOUDS, 1442-1470

ST. How ' will you make me like the blows
which I've received to-day ?

PH Yes, for I'll beat my mother too

ST What ! What is that you say !
Why, this is worse than all

PH But what, if as I proved the other,
By the same Logic I can prove
'tis right to beat my mother ?

ST Aye ! what indeed ! if this you plead,
If this you think to win,
Why then, for all I care, you may
To the Accursed Pit convey
Yourself with all your learning new,
Your master, and your Logic too,
And tumble headlong in
O Clouds ! O Clouds ! I owe all this to you !
Why did I let you manage my affairs !

CH Nay, nay, old man, you owe it to yourself
Why didst thou turn to wicked practices ?

ST Ah, but ye should have asked me that before,
And not have spurred a poor old fool to evil

CH Such is our plan We find a man
On evil thoughts intent,
Guide him along to shame and wrong,
Then leave him to repent

ST Hard words, alas ! yet not more hard than just
It was not right unfairly to keep back
The money that I borrowed Come, my darling,
Come and destroy that filthy Chaerephon
And Socrates, for they've deceived us both !

PH No I will lift no hand against my Tutors.

ST Yes do, come, reverence Paternal Zeus

PH Look there ! Paternal Zeus ! what an old fool.
Is there a Zeus ?

ARISTOPHANES

- ΣΤ. ἔστιν.
 ΦΕΙ. οὐκ ἔστ' οὐκ ἐπεὶ
 Δίνος βασιλεύει, τὸν Δί' ἐξεληλακώς
 ΣΤ. οὐκ ἐξεληλακ' ἀλλ' ἐγὼ τοῦτ' ὥομην,
 διὰ τουτονὶ τὸν Δῖνον οἴμοι δείλαιος,
 ὅτε καὶ σέ χυτρεοῦν ὄντα θεὸν ἡγησάμην
 ΦΕΙ ἐνταῦθα σαυτῷ παραφρόνει καὶ φληνάφα
 ΣΤ. οἴμοι παρανοίας ὡς ἐμανόμην ἄρα,
 ὅτ' ἐξέβαλλον τοὺς θεοὺς διὰ Σωκράτην
 ἀλλ', ὦ φίλ' Ἑρμῇ, μηδαμῶς θύμαινέ μοι,
 μηδὲ μ' ἐπιτρίψης, ἀλλὰ συγγνώμην ἔχε
 ἐμοῦ παρανοήσαντος ἀδολεσχία
 καὶ μοι γενοῦ ξύμβουλος, εἴτ' αὐτοὺς γραφὴν
 διωκάθω γραψάμενος, εἴθ' ὃ τι σοι δοκεῖ
 ὀρθῶς παραινεῖς οὐκ ἐὼν δικορραφεῖν,
 ἀλλ' ὡς τάχιστ' ἐμπιπράναι τὴν οἰκίαν
 τῶν ἀδολεσχῶν δεῦρο δεῦρ', ὦ Ξανθία,
 κλίμακα λαβὼν ἐξέλθε καὶ σμινύην φέρων,
 κᾶπειτ' ἐπαναβὰς ἐπὶ τὸ φροντιστήριον
 τὸ τέγος κατάσκαπτ', εἰ φιλεῖς τὸν δεσπότην,
 ἕως ἂν αὐτοῖς ἐμβάλης τὴν οἰκίαν
 ἐμοὶ δὲ δᾶδ' ἐνεγκάτω τις ἡμμένην,
 κἀγὼ τιν' αὐτῶν τήμερον δοῦναι δίκην
 ἐμοὶ ποιήσω, καὶ σφόδρ' εἶς' ἀλαζόνες.
 ΜΑΘΗΤΗΣ Α ἰοῦ ἰοῦ
 ΣΤ σὸν ἔργον, ὦ δᾶς, ἰέναι πολλὴν φλόγα.
 Μ. Α. ἄνθρωπε, τί ποιεῖς,
 ΣΤ ὃ τι ποιῶ, τί δ' ἄλλο γ' ἢ
 διαλεπτολογοῦμαι ταῖς δοκοῖς τῆς οἰκίας

* For *dinos* (spelt *δεῖνος* in Athenaeus) cf *W* 618 It is a "large bowl," but why it is on the stage or what the reference to it means is uncertain

THE CLOUDS, 1470-1496

- ST There is
 PH There is *no* Zeus.
 Young Vortex reigns, and he has turned out Zeus.
 sr No Vortex reigns that was my foolish thought
 All through this vortex ^a here Fool that I was,
 To think a piece of earthenware a God
 PH Well, rave away, talk nonsense to yourself
 ST Oh ! fool, fool, fool, how mad I must have been
 To cast away the Gods, for Socrates
 Yet Hermes, gracious Hermes,^b be not angry
 Nor crush me utterly, but look with mercy
 On faults to which his idle talk hath led me
 And lend thy counsel, tell me, had I better
 Plague them with lawsuits, or how else annoy them
 (*Affects to listen*)
 Good your advice is good I'll have no lawsuits,
 I'll go at once and set their house on fire,
 The prating rascals Here, here, Xanthias,
 Quick, quick here, bring your ladder and your pitch-
 fork,
 Climb to the roof of their vile thinking-house,
 Dig at their tiles, dig stoutly, an' thou lovest me.
 Tumble the very house about their ears
 And someone fetch me here a lighted torch,
 And I'll soon see if, boasters as they are,
 They won't repent of what they've done to me
 STUDENT 1 O dear ! O dear !
 ST Now, now, my torch, send out a lusty flame
 s 1 Man ! what are you at there ?
 ST What am I at ? I'll tell you
 I'm splitting straws with your house-rafters here

^b A statue of Hermes Στροφαίος placed at the door of the house
 ἐπὶ ἀποτροπῇ τῶν ἄλλων κλεπτῶν (Schol on Pl 1153)

ARISTOPHANES

Μ. Β οἶμοι, τις ἡμῶν πυρπολεῖ τὴν οἰκίαν,

ΣΤ. ἐκεῖνος οὐπὲρ θοῖμάτιον εἰλήφατε.

Μ Γ ἀπολείς ἀπολείς

ΣΤ τοῦτ' αὐτὸ γὰρ καὶ βούλομαι,

ἦν ἢ σμινύη μοι μὴ προδῶ τὰς ἐλπίδας,

ἢ ἔγὼ πρότερόν πως ἐκτραχηλισθῶ πεσών

ΞΘ. οὗτος, τί ποιεῖς ἐτέόν, οὐπὶ τοῦ τέγουσ,

ΣΤ ἀεροβατῶ, καὶ περιφρονῶ τὸν ἥλιον

ΞΘ οἶμοι τάλας, δειλαιοὺς ἀποπνιγίσσομαι

ΧΑΙΡΕΦΩΝ ἐγὼ δὲ κακοδαίμων γε κατακαυθήσομαι

ΣΤ τί γὰρ μαθόντες τοὺς θεοὺς ὑβρίζετε,

καὶ τῆς Σελήνης ἐσκοπεῖσθε τὴν ἔδραν,

δίωκε, βάλλε, παῖε, πολλῶν οὐνεκα,

μάλιστα δ' εἰδὼς τοὺς θεοὺς ὡς ἡδίκουν

ΧΘ. ἡγείσθ' ἔξω κεχόρευται γὰρ μετρίως τό γε
τήμερον ἡμῖν.

THE CLOUDS, 1497-1510

- s 2 Oh me ! who's been and set our house on fire ?
st Who was it, think you, that you stole the cloak from ?
s 3 O Murder ! Murder !
st That's the very thing,
Unless this pick prove traitor to my hopes,
Or I fall down, and break my blessed neck
so Hallo ! what are you at, up on our roof ?
st I walk on air, and contemplate the Sun
so O ! I shall suffocate O dear ! O dear !
CHAFREPHON And I, poor devil, shall be burnt to death
st For with what aim did ye insult the Gods,
And pry around the dwellings of the Moon ?
Strike, smite them, spare them not, for many reasons,
BUT MOST BECAUSE THEY HAVE BLASPHEMED THE GODS !
ch Lead out of the way for I think we may say
We have acted our part very fairly to-day.

THE WASPS

INTRODUCTION

THE *Wasps* was produced at the Lenaeon festival 422 B.C., gaining either the first or the second prize, and it is commonly regarded as "a criticism on the Athenian dicasteries," or, as Grote puts it, "The poet's purpose was to make the dicasts appear monsters of caprice and injustice."

Yet though "Aristophanes does not exempt them from his strokes of wit and satire (for once thoroughly in his comic vein, he spares neither friend nor foe)," ^a these old dicasts are none the less "representatives of his own favourite *Μαραθωνομάχαι*," and in the *Epirrhema* (1071-90) "he describes, in the noblest and most glowing eulogy that ever flowed from the lips of a Comedian, who and what these dicasts were," ^b his real object being to detach them from the demagogues, of whom they "were the main support and stay in the popular assembly." These poor old men who "have to grope their way through the mud in the dark," whose "talk is of pot-herbs," and who are "struck with consternation (309-12) at the audacity of a child who dares to ask for anything so far beyond the means of a dicast as a homely treat of common figs," ^c are yet under the delusion (592-600), carefully fostered by Cleon and his like, that they are masters of the State, and, while there is "no discussion

^a Rogers, Introduction, p. xvii

^b *Ibid* p. xvi.

^c *Ibid* p. xviii.

THE WASPS

on the excellences or defects of the dicastic system " in the great Arbitration scene (521 *seq.*), " the whole of Philocleon's harangue is an elaborate argument

that the dicastic office is an ἀρχὴ μεγάλη, whilst Bdelycleon, on the contrary, exerts himself to prove that it is nothing more nor less than a μεγάλη δουλεία " ^a

As regards the Athenian jury-system, it may be noted that as the political affairs were in the hands of the ἐκκλησία, so judicial affairs were committed to an assembly called ἡλιαία. The numbers of this were limited to 6000, who must be over thirty years of age, and " in the full possession of their rights and privileges as Athenian citizens " ^b They were elected by lot, an equal number from each of the ten tribes, had to take the Helastic oath, which included a declaration that " they would give a fair and impartial hearing to both sides " (*cf.* 725, 920), and from the time of Pericles received three obols a day as their fee

After their election they were " distributed and marshalled," by ballot, into ten sections or committees, ^c which " sat each in a separate Hall or Court-house," distinguished by a particular colour, and every dicast received " a metallic or boxwood plate (πινάκιον) inscribed with his name, etc.," together with a staff of office (βακτηρία or σκίπων, 727). The average number of a sectional assembly was 500, and " each member, as he entered the Court-house, was presented with a σύμβολον or ticket of attendance," which on the rising of the Court he handed to the Treasurer (κωλακρέτης), who thereupon paid him three obols " ^d

^a *Ibid.* p. xix

^c *Ibid.* p. xxvii

^b *Ibid.* p. xxi

^d *Ibid.* p. xxxiv

ARISTOPHANES

"An action at law was commenced by a summons (πρόσκλησις) served on the defendant by, or in the presence of a sompnour (κλητήρ)"^a Both plaintiff and defendant made oath as to the truth of their case (these preliminary affidavits were called ἀντωμοσίαι), and evidence was produced by each. When the pleadings and documentary evidence (αἱ γραφαί) were complete, they were sealed up in an official vessel (ἐχίνος), to be opened on the day of trial, and the cause was set down in the cause-lists (αἱ σάνιδες). After considering the evidence, both documentary and oral, and hearing the speeches, the dicasts recorded their verdict by placing their votes in one or other of two urns (καδίσκοι, cf. 987), but when the verdict was "Guilty," and in cases where no particular penalty was annexed by law (δίκαι ἀτίμητοι), "it devolved upon the Court to determine its amount or nature," and "the prisoner was allowed to suggest a milder punishment than that demanded by the prosecution," in which event (as in the case of Socrates) a second vote had to be taken, and for this purpose "the dicasts had πινάκια τιμητικά (damage-processing tablets), over the waxen surface of which they drew either a long line to mark the heavier, or a short line to mark the lighter penalty"^b

"In addition to actions before a Court of Law the practice of referring a dispute to the decision of arbitrators (διαιτηταί) was as well known in Athens as it is in England,"^c and the proceedings in 521 *seq.* are "a complete specimen" of such an arbitration

^a *Ibid* p. xxxv

^b *Ibid* p. xxxvi

^c *Ibid* p. xliii

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΣΩΣΙΑΣ } *οικείται*
ΞΑΝΘΙΑΣ }

ΒΔΕΛΤΚΛΕΩΝ

ΦΙΛΟΚΛΕΩΝ

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ ΣΦΗΚΩΝ

ΠΑΙΣ

ΚΤΩΝ

ΣΤΜΗΠΟΤΗΣ

ΑΡΤΟΠΩΛΙΣ

ΚΑΤΗΓΟΡΟΣ

ΣΦΗΚΕΣ

ΣΩΣΙΑΣ Οὗτος, τί πάσχεις, ὦ κακόδαιμον Ξανθία,
ΞΑΝΘΙΑΣ φυλακὴν καταλύειν νυκτερινὴν διδάσκομαι
ΣΩ κακὸν ἄρα ταῖς πλευραῖς τι προὔφείλεις μέγα
ἄρ' οἶσθ' ἄ γ' οἶον κνώδαλον φυλάττομεν,
ΞΑ οἶδ' ἄλλ' ἐπιθυμῶ σμικρὸν ἀπομερμηρίσαι
ΣΩ σὺ δ' οὖν παρακινδύνευ', ἐπεὶ καὶ τοῦ γ' ἐμοῦ
κατὰ ταῖν κόραιν ὕπνου τι καταχεῖται γλυκύ.
ΞΑ ἀλλ' ἢ παραφρονεῖς ἔτεόν ἢ κορυβαντιᾶς,
ΣΩ οὐκ, ἀλλ' ὕπνος μ' ἔχει τις ἐκ Σαβαζίου
ΞΑ τὸν αὐτὸν ἄρ' ἐμοὶ βουκολεῖς Σαβάζιον
κάμοι γὰρ ἀρτίως ἐπεστρατεύσατο
Μῆδός τις ἐπὶ τὰ βλέφαρα νυστακτῆς ὕπνος
καὶ δῆτ' ὄναρ θαυμαστὸν εἶδον ἀρτίως
ΣΩ κᾶγω γ' ἀληθῶς οἶον οὐδεπώποτε
ἀτὰρ σὺ λέξον πρότερος
ΞΑ ἐδόκουν αἰετὸν
καταπατάμενον εἰς τὴν ἀγορὰν μέγαν πάνν
ἀναρπάσαντα τοῖς ὄνυξιν ἀσπίδα
φέρειν ἐπίχαλκον ἀνεκὰς εἰς τὸν οὐρανόν,

^a The play opens with a dialogue between two drowsy slaves who have been keeping guard all night before an Athenian house. It is still dark, but the day is at hand.

THE WASPS^a

SOSIAS You ill-starred Xanthias, what's the matter now ?

XANTHIAS The nightly watch I'm studying to relieve ^b

SO Why then, your ribs will have a score against you

Do you forget what sort of beast we're guarding ?

XA No, but I'd fain just drowse dull care away

SO Well, try your luck for I too feel a sort

Of drowsy sweetness settling o'er my eyes

XA Sure you're a maniac or a Corybant

SO (*Producing a wine flask*) Nay 'tis a sleep from great

Sabazius holds me ^c

XA (*Producing another*) Aha ! and I'm your fellow-votary
there

My hds too felt just now the fierce assault

Of a strong Median ^d nod-compelling sleep

And then I dreamed a dream, such a strange dream !

SO And so did I the strangest e'er I heard of

But tell yours first

XA Methought a monstrous eagle

Came flying towards the market-place, and there

Seized in its claws a wriggling brassy shield,

And bore it up in triumph to the sky,

^b i.e. by going to sleep

^c X denies that he is "a Corybant" but allows that he is almost one, being a devotee of Sabazius, the Phrygian Bacchus, and son of Cybele, of whom the Corybants were priests.

^d i.e. as overwhelming as the host of Xerxes

ARISTOPHANES

κάπεται ταύτην ἀποβαλεῖν Κλεώνυμον.

ΣΟ. οὐδὲν ἄρα γρίφου διαφέρει Κλεώνυμος.

ΞΑ. πῶς δῆ,

ΣΟ. προσερεῖ τις τοῖσι συμπόταις λέγων,
τί ταῦτ' ὃν ἐν γῇ τ' ἀπέβαλεν κἄν οὐρανῷ
κἄν τῇ θαλάττῃ θηρίον τὴν ἀσπίδα,

ΞΑ. οἴμοι, τί δητὰ μοι κακὸν γενήσεται
ιδόντι τοιοῦτον ἐνύπνιον,

ΣΟ. μὴ φροντίσης
οὐδὲν γὰρ ἔσται δεινὸν οὐ μὰ τοὺς θεούς

ΞΑ. δεινὸν γέ πού 'στ' ἄνθρωπος ἀποβαλὼν ὄπλα
ἀτὰρ σὺ τὸ σὸν αὖ λέξον

ΣΟ. ἄλλ' ἔστιν μέγα

περὶ τῆς πόλεως γάρ ἐστι τοῦ σκάφους ὅλου

ΞΑ. λέγε νυν ἀνύσας τι τὴν τρόπιν τοῦ πράγματος.

ΣΟ. ἔδοξέ μοι περὶ πρῶτον ὕπνον ἐν τῇ πυκνῇ
ἐκκλησιάζειν πρόβατα συγκαθήμενα,
βακτηρίας ἔχοντα καὶ τριβώνια
κάπεται τούτοις τοῖσι προβάτοις μούδ' ὁκεῖ
δημηγορεῖν φάλαινα πανδοκεύτρια,
ἔχουσα φωνὴν ἐμπεπρημένης ὕος

ΞΑ. αἰβοῖ

ΣΟ. τί ἔστι,

ΞΑ. παῦε παῦε, μὴ λέγε·

ὄξει κάκιστον τοῦνύπνιον βύρσης σαπρᾶς.

ΣΟ. εἴθ' ἢ μιὰ φάλαινα ἔχουσα τρυτάνην
ἴστη βόειον δημόν

* The big eagle changes into bulky Cleonymus (cf. A. 88) the *μύσας*. There seems to be a play on *ασπίς*=(1) a shield, (2) a snake

* The reference is to a well-known riddle (Athen. x. 78) τί ταῦτ' ὃν οὐρανῷ, καὶ ἐπὶ γῆς, καὶ ἐν τῇ θαλάσῃ, the answer 410

THE WASPS, 19-40

- And then—Cleonymus fled off and dropped it ^a
 80 Why then, Cleonymus is quite a riddle.
 xA How so ?
 80 A man will ask his boon companions,
What is that brute which throws away its shield
Alike in air, in ocean, in the field ? ^b
 xA O what mishap awaits me, that have seen
 So strange a vision ?
 80 Take it not to heart,
 'Twill be no harm, I swear it by the Gods
 xA No harm to see a man throw off his shield !
 But now tell yours
 80 Ah, mine's a big one, mine is ;
 About the whole great vessel of the state
 xA Tell us at once the keel of the affair
 80 'Twas in my earliest sleep methought I saw
 A flock of sheep assembled in the Pnyx,
 Sitting close-packed, with little cloaks and staves ;
 Then to these sheep I heard, or seemed to hear
 An all-receptive grampus ^c holding forth
 In tone and accents like a scalded pig
 xA Pheugh !
 80 Eh ?
 xA Stop, stop, don't tell us any more.
 Your dream smells horribly of putrid hides
 80 Then the vile grampus, scales in hand, weighed out
 Bits of fat beef, cut up ^d

'being "a serpent" of which there are land and marine specimens,
 and which is also a constellation

^a Cleon, for his greed cf *C* 591, and for his voice *K* 137.

^d For the play on *δῆμος* "fat" and *δῆμος* "the people" cf
K. 954.

ARISTOPHANES

- ΕΑ. οἶμοι δειλῆαιος
 τὸν Δῆμον ἡμῶν βούλεται διυστάναι.
- ΣΩ. ἐδόκει δέ μοι Θέωρος αὐτῆς πλησίον
 χαμαὶ καθῆσθαι, τὴν κεφαλὴν κόρακος ἔχων
 εἰτ' Ἀλκιβιάδης εἶπε πρὸς με τραυλίσας
 ὁλῆς, Θέωλος τὴν κεφαλὴν κόλακος ἔχει
- ΕΑ ὀρθῶς γε τοῦτ' Ἀλκιβιάδης ἐτραύλισεν
- ΣΩ οὐκ οὐν ἐκεῖν' ἀλλόκοτον, ὁ Θέωρος κόραξ
 γιννόμενος,
- ΕΑ ἦκιστ', ἀλλ' ἄριστον
- ΣΩ πῶς,
- ΕΑ ὅπως,
 ἄνθρωπος ὦν εἴτ' ἐγένετ' ἐξαίφνης κόραξ
 οὐκ οὐν ἐναργὲς τοῦτο συμβάλλειν, ὅτι
 ἀρθεὶς ἀφ' ἡμῶν ἐς κόρακας οἰχήσεται,
- ΣΩ εἴτ' οὐκ ἐγὼ δούς δὴ ὀβολῶ μισθώσομαι
 οὕτως ὑποκρινόμενον σοφῶς ὀνειράτα,
- ΕΑ φέρε νυν κατείπω τοῖς θεαταῖς τὸν λόγον,
 ὀλίγ' ἄτθ' ὑπειπὼν πρῶτον αὐτοῖσιν ταδί,
 μηδὲν παρ' ἡμῶν προσδοκᾶν λίαν μέγα,
 μηδ' αὖ γέλωτα Μεγαρόθεν κεκλεμμένον
 ἡμῖν γὰρ οὐκ ἔστ' οὐδὲ κάρυ' ἐκ φορμίδος
 δούλῳ διαρριπτοῦντε τοῖς θεωμένοις,
 οὐθ' Ἡρακλῆς τὸ δεῖπνον ἐξαπατώμενος,
 οὐδ' αὖθις ἀνασελγαινόμενος Εὐριπίδης
 οὐδ' εἰ Κλέων γ' ἔλαμψε τῆς τύχης χάριν,
 αὖθις τὸν αὐτὸν ἄνδρα μυττωτεύσομεν
 ἀλλ' ἔστιν ἡμῖν λογίδιον γνώμην ἔχον,

* For the play on κόραξ and κόλαξ cf Diogenes (cited by Athenaeus vi 65), πολὺ κρείττον ἐστὶ κόρακας ἀπελθεῖν ἢ ἐστὶ κόλακας. Theorus, who is here called a "flatterer," is jeered at as a

THE WASPS, 40-64

XA Woe worth the day !

He means to cut our city up in bits
so. Methought beside him, on the ground, I saw
Theorus seated, with a raven's head.

Then Alcibiades lisped out to me,
Cwemark ' Theocvrus has a cwaven's^a head

XA Well lisped ! and rightly, Alcibiades !

so But is this not ill-omened, that a man
Turn to a crow ?

XA Nay, excellent

so How?

XA **How!**

Being a man he straight becomes a crow :

Is it not obvious to conjecture that

He's going to leave us, going to the crows ?

so Shall I not pay two obols then, and hire

One who so cleverly interprets dreams ?

XA Come, let me tell the story to the audience
With just these few remarks, by way of preface.

Expect not from us something mighty grand,

Nor yet some mirth purloined from Megara ^b

We have no brace of servants here, to scatter

Nuts from their basket out among the audience,

No Heracles defrauded of his supper,

Nor yet Euripides besmirched again,

No, nor though Cleon shine, by fortune's favour,

Will we to mincemeat chop the man again.

Ours is a little tale, with meaning in it,

"perjurer," C 400 "To go to the crows" is the same as our
"go to the dogs"

³ Susranon of Megara is said to have invented comedy, but "Megaric comedy" is often referred to as rude and vulgar, cf. A 738

* He was in this year appointed commander-in-chief to oppose Brasidas in Thrace

ARISTOPHANES

- ὑμῶν μὲν αὐτῶν οὐχὶ δεξιώτερον,
 κωμωδίας δὲ φορτικῆς σοφώτερον.
 ἔστιν γὰρ ἡμῖν δεσπότης ἔκεινοσι
 ἄνω καθεύδων, ὁ μέγας, οὐπὶ τοῦ τέγους.
 οὗτος φυλάττειν τὸν πατέρ' ἐπέταξε νῶν,
 ἔνδον καθεύξας, ἵνα θύραζε μὴ ἔξη
 νόσον γὰρ ὁ πατήρ ἀλλόκοτον αὐτοῦ νοσεῖ,
 ἦν οὐδ' ἂν εἰς γνοιή ποτ' οὐδ' ἂν ξυμβάλοι,
 εἰ μὴ πύθοιθ' ἡμῶν· ἐπεὶ τοπάζετε
 Ἀμυνίας μὲν ὁ Προνάπους φήσ', οὐτοσί
 εἶναι φιλόκυβον αὐτόν· ἀλλ' οὐδὲν λέγει
 ΣΩ μὰ Δι', ἀλλ' ἀφ' αὐτοῦ τὴν νόσον τεκμαίρεται.
 ΕΛ οὐκ, ἀλλὰ φιλο μὲν ἔστιν ἀρχὴ τοῦ κακοῦ.
 οἷ δὲ φησι Σωσίας πρὸς Δερκύλον
 εἶναι φιλοπότην αὐτόν.
 ΣΩ οὐδαμῶς γ', ἐπεὶ
 αὕτη γε χρηστῶν ἐστὶν ἀνδρῶν ἡ νόσος.
 ΕΛ Νικόστρατος δ' αὖ φησιν ὁ Σκαμβωνίδης
 εἶναι φιλοθύτην αὐτόν ἢ φιλόξενον
 ΣΩ μὰ τὸν κύν', ὦ Νικόστρατ', οὐ φιλόξενος,
 ἐπεὶ καταπύγων ἐστὶν ὁ γε Φιλόξενος.
 ΕΛ ἄλλως φλυαρεῖτ' οὐ γὰρ ἐξευρήσετε
 εἰ δὴ 'πιθυμεῖτ' εἰδέναι, σιγάτε νῦν
 φράσω γὰρ ἤδη τὴν νόσον τοῦ δεσπότητος.
 φιληλιαστής ἐστὶν ὡς οὐδεὶς ἀνὴρ,
 ἐρᾷ τε τούτου τοῦ δικάζειν, καὶ στένει,
 ἦν μὴ 'πὶ τοῦ πρώτου καθίζηται ξύλου
 ὑπνου δ' ὀρᾷ τῆς νυκτὸς οὐδὲ πασπάλην
 ἦν δ' οὖν καταμύση καὶ ἄχνην, ὅμως ἐκεῖ
 ὁ νοῦς πέτεται τὴν νύκτα περὶ τὴν κλειψύδραν.
 ὑπὸ τοῦ δὲ τὴν ψήφον γ' ἔχειν εἰωθῆναι

THE WASPS, 65-94

- Not too refined and exquisite for you,
 Yet wittier far than vulgar comedy
 You see that great big man, the man asleep
 Up on the roof, aloft well, that's our master.
 He keeps his father here, shut up within,
 And bids us guard him that he stir not out
 For he, the father, has a strange disease,
 Which none of you will know, or yet conjecture,
 Unless we tell else, if you think so, guess
 Aymias^a there, the son of Pronapes,
 Says he's a dice-lover but he's quite out
 80 Ah, he conjectures from his own disease
 9A. Nay, but the word does really end with -lover.
 Then Sosias here observes to Dercylus,
 That 'tis a DRINK-lover
 80. Confound it, no :
 That's the disease of honest gentlemen
 9A Then next, Nicostratus of Scambon says,
 It is a sacrifice-^b or stranger-lover
 80 What, like Philoxenus? No, by the dog,
 Not quite so lewd, Nicostratus, as that
 9A Come, you waste words you'll never find it out,
 So all keep silence if you want to know.
 I'll tell you the disease old master has
 He is a LAW-COURT-lover, no man like him
Judging is what he dotes on, and he weeps
 Unless he sit on the front bench of all
 At night he gets no sleep, no, not one grain,
 Or if he doze the tiniest speck, his soul
 Flutters in dreams around the water-clock.^c
 So used he is to holding votes, he wakes
- ^a Here and below Aristophanes makes certain spectators credit Philocleon with their own special weakness.
^b The Scholiast explains φιλοθύτης = δεισιδαίμων, "superstitious"
^c By which the speeches of the advocates were timed

ARISTOPHANES

τοὺς τρεῖς ξυνέχων τῶν δακτύλων ἀνίσταται,
 ὥσπερ λιβανωτὸν ἐπιτιθεῖς νουμηνία.
 καὶ νῆ Δί' ἦν ἴδη γέ που γεγραμμένον
 υἱὸν Πυριλάμπους ἐν θύρᾳ Δήμον καλόν,
 ἰὼν παρέγραψε πλησίον "κημὸς καλός"
 τὸν ἀλεκτρυόνα δ', ὃς ἦδ' ἀφ' ἐσπέρας, ἔφη
 ὅψ' ἐξεγείρειν αὐτὸν ἀναπεπεισμένον,
 παρὰ τῶν ὑπευθύνων ἔχοντα χρήματα
 εὐθύς δ' ἀπὸ δορπηστοῦ κέκραγεν ἐμβάδας,
 κάπειτ' ἐκεῖσ' ἐλθὼν προκαθεύδει πρὶν πάνυ,
 ὥσπερ λεπὰς προσεχόμενος τῷ κίονι
 ὑπὸ δυσκολίας δ' ἅπασι τιμῶν τὴν μακρὰν
 ὥσπερ μέλιττ' ἢ βομβυλιὸς εἰσέρχεται,
 ὑπὸ τοῖς ὄνυξι κηρὸν ἀναπεπλασμένος.
 ψήφων δὲ δείσας μὴ δεηθεῖν ποτέ,
 ἵν' ἔχοι δικάζειν, αἰγιαλὸν ἔνδον τρέφει.
 τοιαῦτ' ἀλύει νουθετούμενος δ' αἰεὶ
 μᾶλλον δικάζει τοῦτον οὖν φυλάττομεν
 μοχλοῖσιν ἐνδήσαντες, ὥς ἂν μὴ ἔξη
 ὃ γὰρ νῖδς αὐτοῦ τὴν νόσον βαρέως φέρει.
 καὶ πρῶτα μὲν λόγοισι παραμυθούμενος
 ἀνέπειθεν αὐτὸν μὴ φορεῖν τριβώνιον
 μηδ' ἐξιέναι θύραζ' ὃ δ' οὐκ ἐπείθετο
 εἰτ' αὐτὸν ἀπέλου κακάθαιρ', ὃ δ' οὐ μάλα.
 μετὰ τοῦτ' ἐκορυβάντιζ' ὃ δ' αὐτῷ τυμπάνῳ
 ἄξας ἐδίδκαζεν εἰς τὸ Καινὸν ἐμπεσῶν
 ὅτε δὴ δὲ ταύταις ταῖς τελεταῖς οὐκ ὠφέλει,
 διέπλευσεν εἰς Αἴγιναν εἴτα ξυλλαβῶν

^a For this practice of lovers cf. *A* 144

^b Demus was a youth of eminent beauty, cf. Plato, *Gorg.* 481 D, where Socrates says ἐγὼ μὲν ἐρῶ Ἀλκιβιάδου τε τοῦ Κλεινίου καὶ φιλοσοφίας, σὺ δὲ τοῦ Ἀθηναίων δήμου καὶ τοῦ Πυριλάμπους

THE WASPS, 95-122

With thumb and first two fingers closed, as one
 That offers incense on a new moon's day.
 If on a gate is written *Lovely Demus*,^a
 Meaning the son of Pylamp,^b he goes
 And writes beside it *Lovely Verdict-box*
 The cock which crew from eventide, he said,
 Was tampered with, he knew, to call him late,
 Bribed by officials whose accounts were due ^c
 Supper scarce done, he clamours for his shoes,
 Hurries ere daybreak to the Court, and sleeps
 Stuck like a limpet to the doorpost there
 So sour he is, the long condemning line ^d
 He marks for all, then homeward like a bee
 Laden with wax beneath his finger-nails
 Lest he lack votes, he keeps, to judge withal,
 A private pebble-beach secure within
 Such is his frenzy, and the more you chide him
 The more he judges ^e so with bolts and bars
 We guard him straitly that he stir not out
 For ill the young man brooks his sire's disease.
 And first he tried by soft emollient words
 To win him over, not to don the cloak
 Or walk abroad : but never a jot he yielded
 He washed and purged him then but never a jot.
 A Corybant next he made him, but old master,
 Timbrel and all, into the New Court bursts
 And there sits judging So when these rites failed,
 We cross the Strait, and, in Aegina, place him,

^a All officials at the close of their term of office had to submit to an account (*εὐθύνη*), and in cases where the public auditor was not satisfied the matter would come before the dicasteries, cf 571.

^b See Introduction, p 406

^c Said by the Scholiast to be a parody of Euripides *τοιαῦτ' ἀλύει νοουθετούμενος δ' ἔρως* | *μᾶλλον πείζει*

ARISTOPHANES

νύκτωρ κατέκλινεν αὐτὸν εἰς Ἀσκληπιοῦ.
 ὁ δ' ἀνεφάνη κνεφαῖος ἐπὶ τῇ κυγκλίδι.
 ἐντεῦθεν οὐκέτ' αὐτὸν ἐξεφρείομεν
 ὁ δ' ἐξεδίδρασκε διὰ τε τῶν ὑδρορροῶν
 καὶ τῶν ὀπῶν ἡμεῖς δ' ὅσ' ἦν τετρημένα
 ἐνεβύσαμεν ῥακίοισι κάπακτώσαμεν
 ὁ δ' ὥσπερ εἰ κολοῖος αὐτῷ παττάλους
 ἐνέκρουεν εἰς τὸν τοῖχον, εἴτ' ἐξήλλετο.
 ἡμεῖς δὲ τὴν αὐλὴν ἅπασαν δικτύοις
 καταπετάσαντες ἐν κύκλῳ φυλάττομεν
 ἔστιν δ' ὄνομα τῷ μὲν γέροντι Φιλοκλέων,
 ναὶ μὰ Δία, τῷ δ' υἱεὶ γε τῳδὶ Βδελυκλέων,
 ἔχων τρόπους φρναγμοσεμνάκους τινάς

ΒΑΕΛΤΚΛΕΩΝ ὦ Ξανθία καὶ Σωσία, καθεύδετε,
 ΕΑ οἴμοι.

ΣΩ. τί ἔστι,

ΕΑ Βδελυκλέων ἀνίσταται

ΒΔ οὐ περιδραμεῖται σφῶν ταχέως δεῦρ' ἄτερος,
 ὁ γὰρ πατήρ εἰς τὸν ἱπνὸν εἰσελήλυθεν
 καὶ μυσπολεῖται καταδεδυκῶς ἀλλ' ἄθρει,
 κατὰ τῆς πυέλου τὸ τρήμ' ὅπως μὴ 'κδύσεται
 σὺ δὲ τῇ θύρᾳ πρόσκεισο

ΣΩ. ταῦτ', ὦ δέσποτα

ΒΔ ἄναξ Πόσειδον, τί ποτ' ἄρ' ἡ κάπνη ψοφεῖ,
 οὗτος, τίς εἰ σύ,

ΦΙΛΟΚΛΕΩΝ καπνὸς ἔγωγ' ἐξέρχομαι

ΒΔ καπνός, φέρ' ἴδω ξύλου τίνος σύ

ΦΙ. συκίνου

ΒΔ νῆ τὸν Δί' ὅσπερ γ' ἐστὶ δριμύτατος καπνῶν.

^a A common method of seeking a cure

^b 1.e "Cleon-lover"

^c 1.e "Cleon-abhorrer"

THE WASPS, 123-146

To sleep the night inside Asclepius' temple ^a
 Lo ! with the dawn he stands at the Court rails !
 Then, after that, we let him out no more
 But he ! he dodged along the pipes and gutters,
 And so made off we block up every cranny,
 Stopping and stuffing them with clouts of rag .
 Quick he drove pegs into the wall, and clambered
 Up like an old jackdaw, and so hopped out
 Now then, we compass all the house with nets,
 Spreading them round, and mew him safe within.
 Well, sirs, Philocleon ^b is the old man's name ,
 Ay truly , and the son's, Bdelycleon ^c ,
 A wondrous high-and-mighty mannered man

BDELYCLEON Xanthias and Sosias ¹ are ye fast asleep ?

XA O dear !

SO What now ?

XA Bdelycleon is up

BD One of you two run hither instantly,
 For now my father's got into the kitchen,
 Scurrying, mouselike, somewhere Mind he don't
 Shp through the hole for turning off the water
 And you, keep pressing at the door

SO Ay, ay, sir

BD O heavens ! what's that ? what makes the chumney
 rumble ?

Hallo, sir ! who are you ?

PHILOCLEON I'm smoke escaping

BD Smoke ? of what wood ?

PH I'm of the fig-tree panel.

BD Ay, and there's no more stinging smoke ^d than that
 ,

^a So too Theophrastus (*Hist. Plant.* v 9 5) δριμύτατος ὁ καπνὸς συκῆς. Philocleon selects a smoke that suits his own characters as a dicast; and there is also a reference to "informers" (συκοφάνται).

ARISTOPHANES

ἀτὰρ οὐκ ἐσερρήσεις γε, ποῦ 'σθ' ἡ τηλία;
 δῦοι πάλιν φέρ' ἐπαναθῶ σοι καὶ ξύλον.
 ἐνταῦθα νῦν ζήτηι τιν' ἄλλην μηχανήν
 ἀτὰρ ἄθλιός γ' εἴμ' ὥς ἕτερός γ' οὐδεὶς ἀνὴρ,
 ὅστις πατρὸς νῦν Καπνίου κεκλήσομαι.

ΣΩ νῦν τὴν θύραν ὥθει

ΒΔ πίεζέ νυν σφόδρα
 εἴ κ' ἀνδρικῶς κἀγὼ γὰρ ἐνταῦθ' ἔρχομαι.
 καὶ τῆς κατακλείδος ἐπιμελοῦ καὶ τοῦ μοχλοῦ
 φύλαττέ θ' ὅπως μὴ τὴν βάλανον ἐκτρώξεται.

ΦΙ τί δράσειτ', οὐκ ἐκφρήσειτ', ὦ μιαρῶτατοι,
 δικάσοντά μ', ἀλλ' ἐκφεύξεται Δρακοντίδης,

ΒΔ σὺ δὲ τοῦτο βαρέως ἂν φέροις,

ΦΙ. ὁ γὰρ θεὸς

μαντευομένῳ μούχρησεν ἐν Δελφοῖς ποτέ,
 ὅταν τις ἐκφύγῃ μ', ἀποσκληῖναι τότε

ΒΔ "Απολλὼν ἀποτρόπαιε, τοῦ μαντεύματος

ΦΙ. ἴθ', ἀντιβολῶ σ', ἐκφρες με, μὴ διαρραγῶ.

ΒΔ. μὰ τὸν Ποσειδῶ, Φιλοκλέων, οὐδέποτε γε.

ΦΙ. διατρώξομαι τοίνυν ὁδᾶξ τὸ δίκτυον.

ΒΔ ἀλλ' οὐκ ἔχεις ὁδόντας

ΦΙ οἴμοι δειλαιοὶ

πῶς ἂν σ' ἀποκτείναιμι, πῶς, δότε μοι ξίφος
 ὅπως τάχιστ', ἢ πινάκιον τιμητικόν

ΒΔ ἄνθρωπος οὗτος μέγα τι δρασεῖε κακόν

ΦΙ. μὰ τὸν Δί' οὐ δῆτ', ἀλλ' ἀποδόσθαι βούλομαι
 τὸν ὄνον ἄγων αὐτοῖσι τοῖς κληθλίοις
 νουμηνία γάρ ἐστιν

ΒΔ. οὐκ οὐκ ἀποδοίμην δῆτ' ἂν,

αὐτὸν ἀποδοίμην δῆτ' ἂν,

ΦΙ. οὐχ ὥσπερ γ' ἐγώ.

THE WASPS, 147-172

Come, trundle back what, won't you ? where's the board ?

In with you ! nay, I'll clap this log on too
There now, invent some other stratagem
But I'm the wretchedest man that ever was ,
They'll call me now the son of Chimney-smoked ^a

SO He's at the door now, pushing

BD Press it back then

With all your force I'm coming there directly.
And O be careful of the bolt and bar,
And mind he does not nibble off the door-pin

PH (*Within*) Let me out, villains ! let me out to judge
What, shall Dracontides escape unpunished !

BD What if he should ?

PH Why once, when I consulted
The Delphian oracle, the God replied,
That I should wither if a man escaped me

BD. Apollo shield us, what a prophecy !

PH O let me out, or I shall burst, I shall

BD No, by Poseidon ! no, Philocleon, never !

PH O then by Zeus I'll nibble through the net ^b

BD You've got no teeth, my beauty

PH Fire and fury !

How shall I slay thee, how ? Give me a sword,
Quick, quick, or else a damage-cessing tablet ^c

BD Hang it, he meditates some dreadful deed

PH O no, I don't I only want to take
And sell the donkey and his panniers too.
'Tis the new moon to-day ^d

BD And if it is,

| Cannot I sell them ?

PH. Not so well as I.

^a Some disreputable Athenian

^b See l. 131.

^c See Introduction, p 406

^d A special market-day.

ARISTOPHANES

- ΒΔ μὰ Δί', ἀλλ' ἄμεινον ἀλλὰ τὸν ὄνον ἔξαγε.
 ΞΑ οἶαν πρόφασιν καθῆκεν, ὡς εἰρωνικῶς,
 ἢν' αὐτὸν ἐκπέμψειας
- ΒΔ. ἀλλ' οὐκ ἔσπασεν
 ταύτη γ'. ἐγὼ γὰρ ἡσθόμην τεχνωμένου
 ἀλλ' εἰσιὼν μοι τὸν ὄνον ἐξάγειν δοκῶ,
 ὅπως ἂν ὁ γέρων μηδὲ παρακύψῃ πάλιν
 κάνθων, τί κλάεις, ὅτι πεπράσει τήμερον,
 βάδιζε θᾶπτον τί στένεις, εἰ μὴ φέρεις
 'Οδυσσεά τιν',
- ΞΑ. ἀλλὰ ναὶ μὰ Δία φέρει
 κάτω γε τουτονί τιν' ὑποδεδυκότα
- ΒΔ ποῖον, φέρ' ἴδωμαι
- ΞΑ. τουτονί
- ΒΔ. τουτὶ τί ἦν;
 τίς εἰ ποτ', ὠνθρωπ', ἐτεόν,
- ΦΙ. Οὔτις νῆ Δία
- ΒΔ. Οὔτις σύ, ποδαπός,
- ΦΙ "Ιθακος Ἀποδρασιππίδου.
- ΒΔ Οὔτις μὰ τὸν Δί' οὐ τι χαιρήσων γε σύ
 ὕφελκε θᾶπτον αὐτόν ὥ μιαρῶτατος,
 ἢν' ὑποδέδυκεν ὥστ' ἔμοιγ' ἰνδάλλεται
 ὁμοιότατος κλητῆρος εἶναι πωλίῳ
- ΦΙ. εἰ μὴ μ' ἑάσεθ' ἡσύχως, μαχούμεθα.
- ΒΔ περὶ τοῦ μαχεῖ νῶν δῆτα,
- ΦΙ περὶ ὄνου σκιᾶς.
- ΒΔ πονηρὸς εἰ πόρρω τέχνης καὶ παράβολος
- ΦΙ ἐγὼ πονηρός, οὐ μὰ Δί', ἀλλ' οὐκ οἶσθα σὺ

* Odysseus escaped from the cave of Polyphemus, to whom he had given his name as *Oὔτις* (l. 184), by clinging to a ram's belly. The donkey here has his stable just inside the hall-door.

THE WASPS, 173-193

- BD No, but much better drive the donkey out.
 XA How well and craftily he dropped the bait
 To make you let him through
 BD But he caught nothing
 That haul at least, for I perceived the trick
 But I will in, and fetch the donkey out
 No, no, he shan't come slipping through again.
 Donkey, why grieve? at being sold to-day?
 Gee up! why grunt and groan, unless you carry
 Some new Odysseus there?^a
 XA And, in good truth,
 Here is a fellow clinging on beneath
 BD Who? where?
 XA Why, here
 BD Why, what in the world is this?
 Who are you, sirrah?
 PH Noman I, by Zeus
 BD Where from?
 PH From Ithaca, son of Runaway.
 BD Noman I promise to no good you'll be
 Drag him out there from under O the villain,
 The place he had crept to! Now he seems to me
 The very image of a sompnour's^b foal
 PH Come now, hands off or you and I shall fight
 BD Fight! what about?
 PH About a donkey's shadow^c
 BD You're a born bad one, with your tricks and fetches.
 PH Bad! O my gracious! then you don't know yet

^a R thinks that *κλητήρ* may not only = "one who calls or summons to court," but also be slang for a donkey = "the caller," from its bray

^c A man hired an ass to carry him from Athens to Megara, but finding the sun hot sat down in its shadow, which the driver said did not belong to him, so that finally they went to Law about the "donkey's shadow,"

ARISTOPHANES

- νῦν μ' ὄντ' ἄριστον· ἀλλ' ἴσως, ὅταν φάγῃς
 ὑπογάστριον γέροντος ἡλιαστικοῦ
 ΒΔ. ὥθει τὸν ὄνον καὶ σαυτὸν εἰς τὴν οἰκίαν.
 ΦΙ ὦ ξυνδικασταὶ καὶ Κλέων, ἀμύνετε
 ΒΔ. ἔνδον κέκραχθι τῆς θύρας κεκλεισμένης.
 ὥθει σὺ πολλοὺς τῶν λίθων πρὸς τὴν θύραν,
 καὶ τὴν βάλανον ἔμβαλλε πάλιν εἰς τὸν μοχλόν,
 καί, τῇ δοκῷ προσθείς, τὸν ὄλμον τὸν μέγαν
 ἀνύσας τι προσκύλιέ γ'.
 ΣΩ. οἴμοι δέιλαιος·
 πόθεν ποτ' ἐμπέπτωκέ μοι τὸ βῶλιον,
 ΞΑ. ἴσως ἀνωθεν μῦς ἐνέβαλέ σοί ποθεν
 ΣΩ μῦς, οὐ μὰ Δί', ἀλλ' ὑποδυσόμενός τις οὕτοσί
 ὑπὸ τῶν κεραμίδων ἡλιαστής ὀροφίας
 ΒΔ. οἴμοι κακοδαίμων, στρουθὸς ἀνὴρ γίγνεται·
 ἐκπτήσεται ποῦ ποῦ ὅτι μοι τὸ δίκτυον,
 σοῦ σοῦ, πάλιν σοῦ νῆ Δί' ἥ μοι κρεῖττον ἦν
 τηρεῖν Σκιώνην ἀντὶ τούτου τοῦ πατρός
 ΣΩ. ἄγε νυν, ἐπειδὴ τουτονὶ σεσοβήκαμεν,
 κοῦκ ἔσθ' ὅπως διαδύς ἂν ἡμᾶς ἔτι λάθοι,
 τί οὐκ ἀπεκοιμήθημεν ὅσον ὅσον στίλην,
 ΒΔ. ἀλλ', ὦ πόνηρ', ἤξουσιν ὀλίγον ὕστερον
 οἱ ξυνδικασταὶ παρακαλοῦντες τουτονὶ
 τὸν πατέρα
 ΣΩ. τί λέγεις, ἀλλὰ νῦν ὀρθρος βαθύς.
 ΒΔ. νῆ τὸν Δί', ὅψέ γοῦν ἀνεστήκασι νῦν
 ὥς ἀπὸ μέσων νυκτῶν γε παρακαλοῦσ' αἰεί,
 λύχνους ἔχοντες καὶ μινυρίζοντες μέλη
 ἀρχαιομελισιδωνοφρυνιχήρατα,

* "The stuffed paunch of an ass was accounted a delicacy at Athens": R

THE WASPS, 194-220

- How good I am but wait until you taste
 The seasoned paunchlet of a prime old judge ^a
- BD Get along in, you and your donkey too
- PH O help me, fellow-dicasts : help me, Cleon ¹
- BD Bellow within there when the door is shut
 Now pile a heap of stones against the door,
 And shoot the door-pin home into the bar,
 And heave the beam athwart it, and roll up,
 Quick, the great mortar-block
- SO (*Starting*) Save us ! what's that ?
 Whence fell that clod of dirt upon my head ?
- XA Belike some mouse dislodged it from above
- SO A mouse ? O, no, a rafter-haunting dicast,
 Wriggling about behind the tiling there
- BD Good lack ! the man is changing to a sparrow
 Sure he'll fly off where, where's the casting-net ?
 Shoo ! shoo there ! shoo ! 'Fore Zeus, 'twere easier
 work
 To guard Scione ^b than a sire like this
- SO Well but at last we have fairly scared him in,
 He can't slip out, he can't elude us now,
 So why not slumber just a—just a—drop ?
- BD Slumber, you rogue ¹ when in a little while
 His fellow-justices will come this way
 Calling him up.
- SO. Why sir, 'tis twilight yet.
- BD. Why then, by Zeus, they are very late to-day
 Soon after midnight is their usual time
 To come here, carrying lights, and warbling tunes
 Sweet-charming-old-Sidono-Phrynichéan ^c

^a Scione, on the peninsula of Pallene, was at the time closely besieged by a large Athenian force

^c Lyrics from the *Phoenissae* of Phrynichus, published about fifty-five years earlier.

ARISTOPHANES

- οἷς ἐκκαλοῦνται τοῦτον
- ΣΩ. οὐκοῦν, ἦν δέη,
ἦδη ποτ' αὐτοὺς τοῖς λίθοις βαλλήσομεν.
- ΒΔ. ἀλλ', ὦ πόνηρε, τὸ γένος ἦν τις ὀργίσῃ
τὸ τῶν γερόντων, ἔσθ' ὅμοιον σφηκιᾷ
ἔχουσι γὰρ καὶ κέντρον ἐκ τῆς ὀσφύος
ὀξύτατον, ὧ κεντοῦσι, καὶ κεκραγότες
πηδῶσι καὶ βάλλουσιν ὥσπερ φέψαλοι.
- ΣΩ. μὴ φροντίσης ἐὰν ἐγὼ λίθους ἔχω,
πολλῶν δικαστῶν σφηκιᾶν διασκεδῶ
- ΧΟΡΟΣ χώρει, πρόβαιν' ἔρρωμένως ὦ Κωμία, βραδύνεις,
μὰ τὸν Δί', οὐ μέντοι πρὸ τοῦ γ', ἀλλ' ἦσθ' ἰμάς
κύνειος
νυνὶ δὲ κρείττων ἐστὶ σοῦ Χαρινάδης βαδίζειν
ὦ Στρυμόδωρε Κονθυλεῦ, βέλτιστε συνδικαστῶν,
Εὐεργίδης ἄρ' ἐστὶ που ἵνταῦθ', ἢ Χάβης ὁ Φλυεύς,
πάρεσθ', ὃ δὴ λοιπόν γ' ἔτ' ἐστίν, ἀπαπαῖ παπαιάξ,
ἦβης ἐκείνης, ἥνικ' ἐν Βυζαντίῳ ξυνήμεν
φρουροῦντ' ἐγὼ τε καὶ σύ κᾶτα περιπατοῦντε
νύκτωρ
τῆς ἀρτοπώλιδος λαθόντ' ἐκλέψαμεν τὸν ὄλμον,
κᾶθ' ἠψομεν τοῦ κορκόρου, κατασχίσαντες αὐτόν.
ἀλλ' ἐγκονῶμεν, ὦνδρες, ὡς ἔσται Λάχνητι νυνὶ·
σίμβλον δέ φασι χρημάτων ἔχειν ἅπαντες αὐτόν.

* "They are dressed up to resemble Wasps, armed with formidable stings" R

^b For the capture of Byzantium in 478 see Thuc 1 94

^c Sent with 20 ships to Sicily in 427, but recalled two years later, and probably accused by Cleon of peculation,

THE WASPS, 221-241

Wherewith they call him out
 so And if they come.
 Had we not better pelt them with some stones ?
 BD Pelt them, you rogue ! you might as well provoke
 A nest of wasps as anger these old men
 Each wears beside his loins a deadly sting,^a
 Wherewith they smute, and on with yells and cries
 They leap, and strike at you, like sparks of fire
 so. Tut, never trouble, give me but some stones,
 I'll chase the biggest wasps-nest of them all
 CHORUS Step out, step out, my comrades stout
 no loitering, Comias, pound along,
 You're shirking now, you used, I vow,
 to pull as tough as leathern thong,
 Yet now, with ease, Charinades
 can walk a brisker pace than you
 Ho ! Strymodore of Conthylè,
 the best of all our dicast crew,
 Has old Euergides appeared,
 and Chabes too from Phlya, pray ?
 Ah ! here it strains, the poor remains,
 alas ! alas ! alack the day,
 Of that mad set, I mind it yet,
 when once we paced our nightly round,
 In years gone by, both you and I,
 along Byzantium's wall,^b and found
 And stole away the baker's tray,
 and sliced it up, and chopped it well,
 A merry blaze therewith to raise,
 and so we cooked our pimpernel.
 On, on again, with might and main
 for Laches' ^c turn is come to-day :
 Quick, look alive, a splendid hive
 of wealth the fellow's got, they say.

ARISTOPHANES

χθές οὖν Κλέων ὁ κηδεμῶν ἡμῖν ἐφέϊτ' ἐν ᾧρα
 ἦκειν ἔχοντας ἡμερῶν ὀργὴν τριῶν πονηρὰν
 ἐπ' αὐτόν, ὡς κολωμένους ὦν ἡδίκησεν ἀλλὰ
 σπεύδωμεν, ὦνδρες ἡλικες, πρὶν ἡμέραν γενέσθαι,
 χωρῶμεν, ἅμα τε τῷ λύχνῳ πάντῃ διασκοπῶμεν.
 μή που λίθων τις ἐμποδῶν ἡμᾶς κακόν τι δράση

ΠΑΙΣ τὸν πηλὸν, ὦ πάτερ πάτερ, τουτονὶ φύλαξαι

ΧΟ κάρφος χαμαῖθέν νυν λαβὼν τὸν λύχνον πρόβυσσον.

ΠΑΙΣ οὐκ, ἀλλὰ τῷδ' μοι δοκῶ τὸν λύχνον προβύσειν

ΧΟ τί δὴ μαθὼν τῷ δακτύλῳ τὴν θρυαλλίδ' ὠθεῖς,
 καὶ ταῦτα τοῦλαίου σπανίζοντος, ὠνόητε,
 οὐ γὰρ δάκνει σ', ὅταν δέῃ τίμιον πρίασθαι

ΠΑΙΣ εἰ νῆ Δί' αὖθις κονδύλοις νουθετήσῃ' ἡμᾶς,
 ἀποσβέσαντες τοὺς λύχνους ἄπιμεν οἴκαδ' αὐτοί
 κάπειτ' ἴσως ἐν τῷ σκότῳ τουτουὶ στερηθεῖς
 τὸν πηλὸν ὥσπερ ἀτταγᾶς τυρβάσεις βαδίζων.

ΧΟ ἦ μὴν ἐγὼ σοῦ χιτῶνους μείζονας κολάζω.

* Soldiers commonly carried three days' rations.

THE WASPS, 242–258

And Cleon too, our patron true,
 enjoined us each betimes to bring
Of anger sore an ample store,
 a good three days' provisioning "•"
On all the man's unrighteous plans
 a vengeance well-deserved to take.
Come, every dear and tried compeer,
 come, quickly come, ere morning break,
And as you go, be sure you throw
 the light around on every side ;
Lest somewhere nigh a stone may lie,
 and we therefrom be damnified

boy O father, father, here's some mud !
 look sharp or in you'll go.

ch Pick up a stick, and trim the wick,
 a better light to show.

boy Nay, father, with my finger, thus,
 I choose to trim the lamp

ch How dare you rout the wick about,
 you little wasteful scamp,
And that with oil so scarce ? but no,
 it don't disturb *your* quiet,
However dear the oil may be,
 when I have got to buy it

boy If with your knuckles once again
 you 'monish us, I swear
We'll douse the light, and take to flight,
 and leave you floundering there.
Then wading on without the lamp
 in darkness, I'll be bound
You'll stir and splash the mud about,
 like snipes in marshy ground.

ch Ah, greater men than you, my boy,
 'tis often mune to beat.

ARISTOPHANES

ἀλλ' οὐτοσί μοι βόρβορος φαίνεται πατοῦντι·
 κοῦκ ἔσθ' ὅπως οὐχ ἡμερῶν τεττάρων τὸ πλεῖστον
 ὕδωρ ἀναγκαίως ἔχει τὸν θεὸν ποιῆσαι
 ἔπεισι γοῦν τοῖσιν λύχνοις οὐτοὶ μύκητες·
 φιλεῖ δ', ὅταν τοῦτ' ᾗ, ποιεῖν ὑετὸν μάλιστα
 δεῖται δὲ καὶ τῶν καρπίμων ἅττα μή 'στι πρῶα
 ὕδωρ γενέσθαι κάπιπνεῦσαι βόρειον αὐτοῖς
 τί χρῆμ' ἄρ' οὐκ τῆς οἰκίας τῆσδε συνδικαστῆς
 πέπονθεν, ὥς οὐ φαίνεται δεῦρο πρὸς τὸ πληθός;
 οὐ μὴν πρὸ τοῦ γ' ἐφορκὸς ἦν, ἀλλὰ πρῶτος ἡμῶν
 ἡγεῖτ' ἂν ἄδων Φρυνίχου καὶ γάρ ἐστιν ἀνὴρ
 φιλωδός· ἀλλά μοι δοκεῖ στάντας ἐνθάδ', ὦνδρες,
 ἄδοντας αὐτὸν ἐκκαλεῖν, ἦν τί πως ἀκούσας
 τοῦμοῦ μέλους ὑφ' ἡδονῆς ἐρπύση θύραζε.

τί ποτ' οὐ πρὸ θυρῶν [στρ.
 φαίνεται' ἄρ' ἡμῖν ὁ γέρων οὐδ' ὑπακούει,
 μῶν ἀπολώλεκε τὰς
 ἐμβάδας, ἧ προσέκοψ'

* For this sign of rain cf Virg *Georg* 1 391 "testa quum
 ardente viderent | scintillare oleum, et putres concrescere fungos,"
 where *fungos* exactly corresponds to *μύκητες* "mushrooms."

THE WASPS, 259-275

But, bless me, this is filth indeed
I feel beneath my feet :
Ay, and within four days from this,
or sooner, it is plain,
God will send down upon our town
a fresh supply of rain .
So dense and thick around the wick
these thieves collect and gather,^a
And that's, as everybody knows,
a sign of heavy weather
Well, well, 'tis useful for the fruits,
and all the backward trees,
To have a timely fall of rain,
and eke a good North breeze
But how is this ? Our friend not here !
how comes it he's so slack ?
By Zeus, he never used to be
at all a hanger-back
He always marched before us all,
on legal cares intent,
And some old tune of Phrynicus
he warbled as he went
O he's a wonder for the songs !
Come, comrades, one and all,
Come stand around the house, and sing,
its master forth to call
If once he hears me tuning up,
I know it won't be long
Before he comes creep, creeping out,
from pleasure at the song.

How is it our friend is not here to receive us ?
Why comes he not forth from his dwelling ?
Can it be that he's had the misfortune to lose
His one pair of shoes ;

ARISTOPHANES

ἐν τῷ σκότῳ τὸν δάκτυλόν που
 [ποδός,] εἴτ' ἐφλέγμηνεν
 τὸ σφυρὸν γέροντος ὄντος,
 καὶ τάχ' ἂν βουβωνιάῃ
 ἢ μὴν πολὺ δριμύτατός γ' ἦν τῶν παρ' ἡμῖν,
 καὶ μόνος οὐκ ἂν ἐπείθετ',
 ἀλλ' ὁπότ' ἀντιβολοίῃ
 τις, κάτω κύπτων ἂν οὔτῳ,
 "λίθον ἔψεις," ἔλεγεν

τάχα δ' ἂν διὰ τὸν [ἀντ
 χθιζωνὸν ἄνθρωπον, ὃς ἡμᾶς διεδύετ'
 ἐξαπατῶν, ὃ λέγων
 ὡς φιλαθήναιος ἦν
 καὶ τὰν Σάμῳ πρῶτος κατείποι,
 διὰ τοῦτ' ὀδυνηθεῖς
 εἴτ' ἴσως κεῖται πυρέττων.
 ἔστι γὰρ τοιοῦτος ἀνὴρ
 ἀλλ', ὡγάθ', ἀνίστασο μῆδ' οὔτῳ σεαυτὸν
 ἔσθιε, μῆδ' ἀγανάκτει
 καὶ γὰρ ἀνὴρ παχὺς ἦκει
 τῶν προδόντων τὰπὶ Θράκης·
 ὃν ὅπως ἐγχυτρίεις
 ὕπαγ', ὦ παῖ, ὕπαγε.

ΠΑΙΣ.	ἐβελήσεις τί μοι οὖν, ὦ πάτερ, ἣν σοὺ τι δεσθῶ,	[στρ
ΧΟ.	πάνυ γ', ὦ παιδίον· ἀλλ' εἰ- πὲ τί βούλει με πρίασθαι καλόν; οἶμαι δέ σ' ἐρεῖν ἀ- στραγάλους δῆπουθεν, [ὦ παῖ	

THE WASPS, 276-296

Or striking his toe in the dark, by the grievous
Contusion is lamed, and his ankle inflamed ?

Or his groin has, it may be, a swelling.

He of us all, I ween,

Was evermore the austerest, and most keen

Alone no prayers he heeded

Whene'er for grace they pleaded,

He bent (like this) his head,

You cook a stone, he said

Is it all of that yesterday's man who cajoled us,

And slipped through our hands, the deceiver,

Pretending a lover of Athens to be,

Pretending that he

Was the first, of the Samian rebellion ^a that told us ?

Our friend may be sick with disgust at the trick,

And be now lying ill of a fever

That would be like him quite

But now up, up, nor gnaw your soul with spite

There comes a traitor base,

A wealthy rogue from Thrace ^b

Safe in our toils we've got him,

Up, up, old friend, and pot him ¹

On with you, boy, on with you

BOY Father, if a boon I pray,

Will you grant it, father, eh ?

CH Certainly I will, my son

Tell me what you'd have me buy.

Dibs,^c my son ? Hey, my son ?

Dibs it is, undoubtedly

^a "The Revolt of Samos in 440 which for a moment imperilled the whole fabric of Athenian power" R

^b Where the Spartan general Brasidas was at the time causing great trouble.

^c Lit "knuckle-bones"

ARISTOPHANES

ΠΑΙΣ. μὰ Δί', ἀλλ' ἰσχάδας, ὦ παπ-
πία· ἥδιον γάρ.

χο. οὐκ ἄν

μὰ Δί', εἰ κρέμαισθέ γ' ὑμεῖς

ΠΑΙΣ μὰ Δι' οὐ τάρ'α προπέμψω σε τὸ λοιπόν

χο ἀπὸ γὰρ τοῦδέ με τοῦ μισθαρίου
τρίτον αὐτὸν ἔχειν ἄλφита δεῖ καὶ
ξύλα κῶψον
σύ δὲ σὺκά μ' αἰτεῖς

ΠΑΙΣ. ἄγε νυν, ὦ πάτερ, ἦν μὴ [ἀντ.

τὸ δικαστήριον ἀρχων

καθίστη νῦν, πόθεν ὦνη-

σόμεθ' ἄριστον, ἔχεις ἔλ-

πίδα χρηστήν τινα νῶν ἥ

πόρον Ἑλλάς ἱερόν,

χο. ἀπαπαῖ, φεῦ, ἀπαπαῖ, φεῦ,

μὰ Δι' οὐκ ἔγωγε νῦν οἶδ'

ὁπόθεν γε δείπνον ἔσται

ΠΑΙΣ τί με δῆτ', ὦ μελέα μήτερ, ἔτικτες,

ὡς ἐμοὶ πράγματα βόσκειν παρέχης,

χο ἀνόνητον ἄρ' ὦ θυλάκιόν σ' εἰ-

χον ἄγαλμα

ΠΑΙΣ € €

πάρα νῶν στενάζειν.

ΦΙ. φίλοι, τήκομαι μὲν
πάλαι διὰ τῆς ὀπῆς

* The boy uses *πόρος* in the sense of *resource*, and then "goes on humming some well-known words of Pindar in which *πόρον* means *a ford*, 'the sacred ford of Helle'"; R.

THE WASPS, 296-317

- BOY. Dibs, my father ! No, my father !
Figs ! for they are sweeter far
- CH You be hanged first yet you shall not
Have them, monkey, when you are
- BOY Then, my father, woe betide you !
Not another step I'll guide you.
- CH Is it not enough that I
With this paltry pay must buy
Fuel, bread, and sauce for three ?
Must I needs buy figs for thee !
- BOY Father, if the Archon say
That the Court won't sit to-day.
Tell me truly, father mine,
Have we wherewithal to dine ?
O my father, should not we
Then in " Straits of Helle " ^a be ?
- CH Out upon it ! out upon it !
Then, indeed, I should not know
For a little bit of supper
Whither in this world to go
- BOY Why, my mother, didst thou breed me,
giving nothing else to feed me,^b
But a store of legal woe ?
- CH Empty scrip ! O empty show,
Bootless, fruitless ornament !
- BOY. O ! O ! woe ! woe !
Ours to sorrow and lament
- PH (*Appearing above*) Long my reins have been stirred,
Long through chunks have I heard,

^b A parody of a *θρήνος* from the *Theseus* of Euripides spoken by boys sent to be food for the Minotaur.

ARISTOPHANES

ὑμῶν ὑπακούων
 ἀλλὰ γὰρ οὐχ οἷός τ'
 εἴμ' ἄδειν τί ποιήσω,
 τηροῦμαι δ' ὑπὸ τῶνδ', ἐπεὶ
 βούλομαί γε πάλαι μεθ' ὑ-
 μῶν ἐλθὼν ἐπὶ τοὺς καδί-
 σκους κακόν τι ποιῆσαι
 ἀλλ', ὦ Ζεῦ μεγαβρόντα,
 ἦ με ποιήσον καπνὸν ἐξαίφνης,
 ἦ Προξενίδην, ἦ τὸν Σέλλου
 τοῦτον τὸν ψευδαμάμαξυν
 τόλμησον, ἄναξ, χαρίσασθαί μοι,
 πάθος οἰκτείρας
 ἦ με κεραυνῷ διατινθαλέω
 σπόδισον ταχέως
 κάπειτ' ἀνελών μ' ἀποφυσήσας
 εἰς ὀξάλμην ἔμβαλε θερμὴν
 ἦ δῆτα λίθον με ποιήσον ἐφ' οὗ
 τὰς χοίρινας ἀριθμοῦσιν.
 τίς γάρ ἐσθ' ὁ ταῦτά σ' εἵργων [στρ
 κάποκλείων τῇ θύρᾳ, λέξ-
 ον πρὸς εὐνους γὰρ φράσεις

- ΦΙ. οὐμὸς υἱὸς ἀλλὰ μὴ βοᾷτε καὶ γὰρ τυγχάνει
 οὗτοσὶ πρόσθεν καθεύδων ἀλλ' ὕφεσθε τοῦ τόνου
 ΧΟ τοῦ δ' ἔφεξιν, ὦ μάταιε, ταῦτα δρᾶν σε βούλεται,
 τίνα πρόφασιν τ' ἔχων,
 ΦΙ. οὐκ ἔῃ μ', ὦνδρες, δικάζειν οὐδὲ δρᾶν οὐδὲν κακόν, :
 ἀλλὰ μ' εὐωχεῖν ἔτοιμός ἐστ' ἐγὼ δ' οὐ βούλομαι

* An empty blusterer, cf B 1126

^b Aeschines, cf 459, 1243, another empty boaster, "the tree-vine is adopted as his emblem, because of the prodigious splutter it makes while burning". R.

THE WASPS, 318-341

Heard your voices below
 Vain my efforts to sing,
These forbid me to go
 Vainly my sad heart yearns,
 Yearns to be marching with you,
 On to the judgement urns,
 There some mischief to do

O change to smoke by a lightning stroke,
 Dread-thundering Zeus ! this body of mine,
 Till I'm like Provenides,^a like the son
 Of Sellus,^b that false tree-vine

O Sovereign, pity my woeful lot,
 Vouchsafe to grant me my heart's desire,
 Fry me in dust with a glittering, hot,
 Red bolt of celestial fire,
 Then take me up with thy hand divine,
 And puff me, and plunge me in scalding brine.
 Or turn me into the stone, whereon
 They count the votes when the trial is done

CH. Who is he that thus detains you ?
 Who with bolted door restrains you ?
 Tell us, you will speak to friends

PH "Tis my son, but don't be bawling
 for he's slumbering now at ease
 There, upon the roof before you
 drop your tone a little, please

CH What's his object, idle trifler,
 that he does such things as these ?
 What's the motive he pretends ?

PH He will let me do no mischief,
 and no more a lawsuit try
 True it is he'll feast and pet me,
 but with that I won't comply.

ARISTOPHANES

- ΧΟ. τοῦτ' ἐτόλμησ' ὁ μιαρὸς χα-
 νεῖν ὁ Δημολογοκλέων ὄδ',
 ὅτι λέγεις σύ
 τι περὶ τῶν νεῶν ἀληθές
 οὐ γὰρ ἂν ποθ' οὗτος ἀνὴρ
 τοῦτ' ἐτόλμησεν λέγειν, εἰ
 μὴ ξυνωμότης τις ἦν
 ἀλλ' ἐκ τούτων ὥρα τινά σοι ζητεῖν καὶνὴν ἐπίνοϊαν,
 ἥ τις σε λάθρα τὰνδρὸς τουδὶ καταβῆναι δεῦρο ποιήσῃ
 ΦΙ. τίς ἂν οὖν εἴη, ζητεῖθ' ὑμεῖς, ὥς πᾶν ἂν ἔγωγε
 ποιόην
 οὕτω κιττῶ διὰ τῶν σανίδων μετὰ χοιρίνης,
 περιελθεῖν
 ΧΟ. ἔστιν ὅπῃ δῆθ' ἦντιν' ἂν ἐνδοθεν οἶός τ' εἴης διορύξαι,
 εἴτ' ἐκδύναί ῥά κεσιν κρυφθεῖς, ὥσπερ πολύμητις
 Ὀδυσσεύς,
 ΦΙ. πάντα πέφρακται κοῦκ ἔστιν ὅπῃς οὐδ' εἰ σέρφω
 διαδύναι
 ἀλλ' ἄλλο τι δεῖ ζητεῖν ὑμᾶς ὅπῃαν δ' οὐκ ἔστι
 γενέσθαι
 ΧΟ. μέμνησαι δῆθ', ὅτ' ἐπὶ στρατιᾶς κλέψας ποτὲ τοὺς
 ὀβελίσκους
 ἱεῖς σαυτὸν κατὰ τοῦ τείχους ταχέως, ὅτε Νάξος¹
 εἶλω,
 ΦΙ. οἶδ' ἀλλὰ τί τοῦτ', οὐδὲν γὰρ τοῦτ' ἐστὶν ἐκείνῳ
 προσόμοιον.
 ἦ βων γὰρ κἀδυνάμην κλέπτειν, ἰσχυρόν τ' αὐτὸς
 ἑμαντοῦ,
 κοῦδεῖς μ' ἐφύλαττ', ἀλλ' ἐξῆν μοι

* The dicasts so call Bdelycleon in their anger, forgetting that
 the "obnoxious" nickname suits their patron Cleon better"; R.

* "Lists or notice-boards of the Court, probably suspended

THE WASPS, 342-358

(H.
This the Demagogcleon^a blared
Out against you, since you dared
Truth about the fleet to show.
He must be involved, I see,
In some dark CONSPIRACY,
Else he durst not use you so
It is time some means of escape to find,
 some novel, ingenious plan, that so,
Unseen of your son, you may get you down,
 alighting in safety here below.

PH O what shall it be? consider it ye!
I'm ready to do whatever is planned:
So sorely I'm longing a circuit to go,
through the lists ^b of the Court, with a vote in my hand.

cii. Can you find no cranny or secret run,
 through which, from within, your path to urge,
 And then like wily Odysseus, here,
 disguised in tatters and rags,^c emerge?

PH Each cranny is barred there's never a run,
thro' which though it were but a midge could squeeze.
You must think, if you can, of a likeher plan

CH O don't you remember the old campaign,
when you stole the spit, and let yourself down,
And away by the side of the wall you hied?

PH. Ah, well I remember ' but what of that ?
it is quite another affair to-day.

For then I was young, and then I could steal,
and over myself I possessed full sway.
And then none guarded my steps, but I

in some part of the building, along which the dicasts passed to record their votes " R

^a Such as Odysseus wore when he ventured into beleagu^red Troy, *cf.* Hom. *Od.* iv 245. ^d In 476, *cf.* Thuc. i 98

ARISTOPHANES

- φεύγειν ἀδεῶς. νῦν δὲ ξὺν ὅπλοις
 ἄνδρες ὀπλῖται διαταξάμενοι
 κατὰ τὰς διόδους σκοπιωροῦνται,
 τῷ δὲ δὴ αὐτῶν ἐπὶ ταῖσι θύραις
 ὥσπερ με γαλῆν κρέα κλέψασαν
 τηροῦσιν ἔχοντ' ὀβελίσκους
- ΧΟ. ἀλλὰ καὶ νῦν ἐκπόριζε [ἀντ
 μηχανὴν ὅπως τάχισθ' ἔ-
 ως γάρ, ὦ μελίττιον
- ΦΙ διατραγεῖν τοίνυν κράτιστον ἐστὶ μοι τὸ δίκτυον
 ἢ δέ μοι Δίκτυννα συγγνώμην ἔχει τοῦ δικτύου
- ΧΟ ταῦτα μὲν πρὸς ἀνδρός ἐστ' ἄνοτος ἐς σωτηρίαν
 ἀλλ' ἔπαγε τὴν γνάθον
- ΦΙ διατέτρωκεται τοῦτό γ' ἀλλὰ μὴ βοᾶτε μηδαμῶς,
 ἀλλὰ τηρώμεσθ', ὅπως μὴ Βδελυκλέων αἰσθήσεται
- ΧΟ. μηδέν, ὦ τᾶν, δέδιθι, μηδέν
 ὥς ἐγὼ τοῦτόν γ', εἴαν γρύ-
 ξῃ τι, ποιή-
 σω δακεῖν τὴν καρδίαν καὶ
 τὸν περὶ ψυχῆς δρόμον δρα-
 μεῖν, ἵν' εἰδῇ μὴ πατεῖν τὰ
 ταῖν θεᾶν ψηφίσματα
- ἀλλ' ἐξάψας διὰ τῆς θυρίδος τὸ καλῶδιον εἶτα καθίμα
 δῆσας σαυτὸν καὶ τὴν ψυχὴν ἐμπλησάμενος Διο-
 πείθους

^a i.e. Artemis. The name is here clearly connected with δίκτυον, elsewhere with Mt Dicte in Crete

^b They formerly (l. 445) charged him with being a traitor, now they will accuse him of "violating the mysteries" (of Demeter 440

THE WASPS, 359-380

- Was free, wherever I chose, to fly ,
 Whilst now, in every alley and street,
 Armed men with arms are stationed about,
 Watching with care that I steal not out
 And there at the gate you may see those two
 Waiting with spits to spit me through,
 Like a cat that is running away with the meat
- CH Well but now be quickly shaping
 Some contrivance for escaping ,
 Morning breaks, my honey-bee
- PH Then the best that I can think of,
 is to gnaw these meshes through.
 May Dictynna,^a queen of hunters,
 pardon me the deed I do
- CH Spoken like a man whose efforts
 will salvation's goal ensue
 Ply your jaw then lustily
- PH There, I've gnawn them through completely
 —Ah ! but do not raise a shout,
 We must use the greatest caution,
 lest Bdelycleon find us out.
- CH. I fear not fear not if he speak,
 He shall gnaw his heart, and seek
 For his life to run amain
 We will quickly make him learn
 Nevermore again to spurn
 Th' holy statutes of the Twain ^b
- So now to the window lash the cord,
 and twine it securely your limbs around
 With all Diopethes ^c fill your soul,
 then let yourself cleverly down to the ground
 and Persephone) but, having a legal mind, substitute *ψηφίσματα*
 for *μυστήρια*
- ^a i e with a fine frenzy like that of the soothsayer Diopethes ,
 for whom cf *K* 1085, *B* 988

ARISTOPHANES

- *1. ἄγε νυν, ἣν αἰσθομένῳ τούτῳ ζητῆτόν μ' ἐσκα-
 λαμᾶσθαι
 κάνασπαστόν ποιεῖν εἴσω, τί ποιήσετε, φράζετε
 νυνί.
- ΧΟ ἄμνησμέν σοι τὸν πρηνώδη θυμὸν ἅπαντες καλέ-
 σαντες,
 ὥστ' οὐ δυνατόν σ' εἶργειν ἔσται· τοιαῦτα ποιή-
 σομεν ἡμεῖς
- *1 δράσω τοῖνυν ὑμῖν πίσυνος καὶ μαθάνετ' ἦν τι
 πάθω 'γώ,
 ἀνελόντες καὶ κατακλαύσαντες θεῖναί μ' ὑπὸ τοῖσι
 δρυφάκτοις
- ΧΟ οὐδὲν πείσει μηδὲν δείσης ἄλλ', ὦ βέλτιστε, καθίεν'
 σαυτὸν θαρρῶν κάπευξάμενος τοῖσι πατρώοισι
 θεοῖσιν
- *1. ὦ Λύκε δέσποτα, γείτων ἥρωσ σὺ γὰρ οἴσπερ ἐγὼ
 κεχάρησαι,
 τοῖς δακρύοισιν τῶν φευγόντων αἰὲ καὶ τοῖς
 ὀλοφυρμοῖς
 ᾤκησας γοῦν ἐπίτηδες ἰὼν ἐνταῦθ', ἵνα ταῦτ'
 ἀκροῶο,
 καβουλήθης μόνος ἡρώων παρὰ τὸν κλάοντα
 καθῆσθαι
 ἐλέησον καὶ σῶσον νυνὶ τὸν σαυτοῦ πλησιόχωρον
 κοῦ μή ποτέ σου παρὰ τὰς κάννας οὐρήσω μηδ'
 ἀποπάρδω
- ΒΔ οὗτος, ἐγείρου
- ΞΠ τί τὸ πρᾶγμ',
- ΒΔ ὥσπερ φωνή μέ τις ἐγκεκύκλωται.
- ΞΠ μῶν ὁ γέρων πη διαδὺς ἔλαθεν;

THE WASPS, 381-396

PH But suppose they catch me suspended here,
 and hoist me up by the line again,
And angle me into the house once more,
 say what ye will do to deliver me then
CH Our hearts of oak we'll summon to aid,
 and all give battle at once for you
'Twere vain to attempt to detain you more
 such wonderful feats we are going to do
PH This then will I do, confiding in you
 and if anything happens to me, I implore
That you take me up and bewail my fate,
 and bury me under the court-house floor
CH. O nothing, nothing will happen to you
 keep up, old comrade, your heart and hope ;
First breathe a prayer to your father's gods
 then let yourself down by the trusty rope
PH O Lycus,^a neighbour and hero and lord !
 thou lovest the selfsame pleasures as I ;
Day after day we both enjoy
 the suppliant's tears and his wailing cry
Thou camest here thine abode to fix,
 on purpose to listen to sounds so sweet,
The only hero of all that deigns
 by the mourner's side to assume his seat :
O pity thine old familiar friend
 O save me and succour me, Power Divine !
And never again will I do my needs
 by the osier matting that guards thy shrine
BD Get up, get up ^b
SO Why, what's in the wind ?
BD Some voice seems circling me round and round.
so. Is the old man slipping away thro' a hole ?

* "The patron hero of all the Athenian dicasteries, cf 819" R.

B suddenly reappears and wakes up the slumbering slaves

ARISTOPHANES

BΔ. αὐτὸν δῆσας. μὰ Δί' οὐ δεῖται, ἀλλὰ καθιμᾶ

ΣΗ. ὦ μιαιώτατε, τί ποιεῖς, οὐ μὴ καταβῇσει,
ΒΔ. ἀνάβαιν' ἀνύσας κατὰ τὴν ἑτέραν καὶ ταῖσιν
 φυλλάσι παῖε,

ἣν πως πρύμνην ἀνακρούσῃται πληγεῖς ταῖς
εἰρεσιώταις

ΦΙ οὐ συλλήψεσθ' ὅποσοις δίκαι τῆτες μέλλουσιν
ἔσεσθαι.

ὦ Σμικυθίων καὶ Τισιάδῃ καὶ Χρήμων καὶ
Φερέδειπνε.

πότε δ', εἰ μὴ νῦν, ἐπαρήξετέ μοι, πρὶν μ' εἶσω
μᾶλλον ἄγεσθαι,

χο εἶπέ μοι, τί μέλλομεν κινεῖν ἐκείνην τὴν χολήν,
ἥν περ, ἥνικ' ἂν τις ἡμῶν ὀργίσῃ τὴν σφηκιάν,
νῦν ἐκείνο νῦν ἐκείνο [στο

τοῦ ξύθυμον, ὧ κολαζό-

μεσθα, κέντρον ἐντέταται ὀξύ

ἀλλὰ θαῖμάτια λαβόντες ὡς τάχιστα, παιδιά,
θεῖτε καὶ βοᾶτε, καὶ Κλέωνι ταυτ' ἀγγέλλετε,

καὶ κελεύει αὐτὸν ἤκειν

ὥς ἐπ' ἄνδρα μισόπολιν

ὄντα καὶ πολλοὺς, ὅτι

τόνδε λόγον εἰσφέρει,

[ὥς χρὴ] μὴ δικάζειν δίκας

ΒΔ ὦγαθοί, τὸ πρᾶγμ' ἀκούσατ', ἀλλὰ μὴ κεκράγετε. 4

χο νῆ Δί' εἰς τὸν οὐρανόν γ'

ΒΔ ὡς τοῦδ' ἐγὼ οὐ μεθήσομαι.

^a Or "harvest-wreath," hanging about the door, cf *K* 729

THE WASPS, 396-416

- BD No, by Zeus, but he lets himself down to the ground
Tied on to the rope
- SO You infamous wretch !
what, won't you be quiet and not come down ?
- BD Climb up by the other window-sill,
and wallop him well with the harvest crown
I warrant he'll speedily back stern first,
when he's thrashed with the branch of autumnal fruits *
- PH Help ! help ! all those whoever propose
this year to busy themselves with suits
Smicythion, help ! Tisiades, help !
Pherecleipnus, Chremon, the fray begin .
O now or never assist your friend,
before I'm carried away within
- CH Wherefore slumbers, wherefore slumbers,
that resentment in our breast,
Such as when a rash assailant
dares provoke our hornets-nest ?
Now protruding, now protruding,
Comes the fierce and dreadful sting,
Which we wield for punishing
Children, hold these garments for us
then away with all your speed,
Shout and run and bawl to Cleon,
tell him of this direful deed ,
Bid him quickly hither fly
As against a city-hater,
And a traitor doomed to die,
One who actually proposes
That we should no lawsuits try.
- BD Listen, worthy sirs, to reason
goodness ! don't keep screaming so
- CH Scream ! we'll scream as high as heaven
- BD I don't intend to let him go.

ARISTOPHANES

- ΧΟ. ταῦτα δῆτ' οὐ δεινὰ καὶ τυραννίς ἐστιν ἐμφανής,
ὦ πόλις καὶ Θεώρου θειοσεχθρία,
κεῖ τις ἄλλος προέστηκεν ὑμῶν κόλαξ.
- ΞΑ Ἡράκλεις, καὶ κέντρ' ἔχουσιν οὐχ ὀρᾶς, ὦ
δέσποτα,
- ΒΔ. οἷς γ' ἀπώλεσαν Φίλιππον ἐν δίκη τὸν Γοργίου.
- ΧΟ. καὶ σέ γ' αὖθις ἐξολοῦμεν· ἀλλ' ἅπας ἐπίστρεφε
δεῦρο κἀξείρας τὸ κέντρον εἴτ' ἐπ' αὐτὸν ἴεσο,
ξυσταλείς, εὐτακτος, ὀργῆς καὶ μένους ἐμπλήμενος,
ὥς ἂν εὖ εἰδῇ τὸ λοιπὸν σμῆνος οἶον ὥργισεν
- ΞΑ τοῦτο μέντοι δεινὸν ἤδη νῆ Δί', εἰ μαχούμεθα
ὥς ἔγωγ' αὐτῶν ὀρῶν δέδοικα τὰς ἐγκεντρίδας
- ΧΟ ἀλλ' ἀφίει τὸν ἄνδρ' εἰ δὲ μή, φήμ' ἐγὼ
τὰς χελώνας μακαριεῖν σε τοῦ δέρματος
- †1 εἶά νυν, ὦ ξυνδικασταί, σφῆκες ὀξυκάρδιοι,
οἱ μὲν εἰς τὸν πρῶκτον αὐτῶν εἰσπέτεσθ' ὥργι-
σμένοι,
οἱ δὲ τῷφθαλμῷ 'ν κύκλῳ κεντεύετε καὶ τοὺς
δακτύλους
- ΒΔ ὦ Μίδα καὶ Φρυῆ βοήθει δεῦρο καὶ Μακυντία,

* See Index

† "The hundred κόλακες who fluttered about Cleon, the chief
προστάτης of the populace" R

* Unknown

THE WASPS, 417-433

CH These be frightful things to see !
 Rouse the State ! Rouse the great
 God-aborred Sneak Theorus ^a !
 And whoe'er ^b Else is there,
 Fawning lord Ruling o'er us
 XA Heracles ! they've stings beside them !
 Master master, don't you see ?
 BD Ay, which slew the son of Gorgias,
 Philip, ^c with their sharp decree
 CH You we'll also slay directly !
 Wheel about him, every one,
 Draw your stings, and, all together,
 in upon the fellow run
 Close your ranks, collect your forces,
 brimming full of rage and hate,
 He shall know the sort of wasps-nest
 he has dared to irritate.
 XA Now with such as these to combat
 is, by Zeus, a serious thing :
 Verily I quake and tremble,
 but to look upon their sting
 CH Let him go ! Loose your hold !
 If you don't I declare
 You shall bless Tortoise-backs
 For the shells Which they wear.
 PH On then, on, my fellow-diasts,
 brother wasps of heart severe,
 Some fly in with angry buzzings,
 and attack them in the rear,
 Some surround them in a ring and
 both their eyes and fingers sting
 BD Ho there ! Midas ! Phryx ! Masyntias !
 hither ! hither ! haste to me !

ARISTOPHANES

- καὶ λάβεσθε τουτουὶ καὶ μὴ μεθῆσθε μηδενί·
 εἰ δὲ μή, ὃν πέδαις παχείαις οὐδὲν ἀριστήσετε
 ὡς ἐγὼ πολλῶν ἀκούσας οἶδα θρίων τὸν ψόφον
- ΧΟ εἰ δὲ μὴ τοῦτον μεθήσεις, ἔν τί σοι παγήσεται
- ❖1. ὦ Κέκροψ ἤρως ἄναξ, τὰ πρὸς ποδῶν Δρακοντίδη,
 περιορᾷς οὕτω μ' ὑπ' ἀνδρῶν βαρβάρων χειρού-
 μενον,
 οὐς ἐγὼ ἰδίδαξα κλάειν τέτταρ' ἐς τὴν χοίνικα,
- ΧΟ εἶτα δῆτ' οὐ πόλλ' ἔνεστι δεινὰ τῷ γήρῳ κακά,
 δηλαδή καὶ νῦν γε τούτῳ τὸν παλαιὸν δεσπότην
 πρὸς βίαν χειροῦσιν, οὐδὲν τῶν πάλαι μεμνημένοι
 διφθερῶν κᾶξωμίδων, ἃς οὗτος αὐτοῖς ἡμπόλα,
 καὶ κυνᾶς, καὶ τοὺς πόδας χειμῶνος ὄντος ὠφέλει,
 ὥστε μὴ ῥιγῶν γ' ἐκάστοτ' ἀλλὰ τοῦτοισ γ' οὐκ ἔνι
 οὐδ' ἐν ὀφθαλμοῖσιν αἰδῶς τῶν παλαιῶν ἐμβάδων
- ❖1 οὐκ ἀφήσεις οὐδὲ νυνὶ μ', ὦ κάκιστον θηρίον,
 οὐδ' ἀναμνηθεῖς ὅθ' εὐρὼν τοὺς βότρυς κλέπτοντά σε
 προσαγαγὼν πρὸς τὴν ἐλάαν ἐξέδειρ' εὖ κἀνδρικῶς,

^a The cracking and bouncing of fig-leaves when burning was used, says the Scholiast, proverbially in reference to empty threats and bluster

^b The legendary founder of Athens, shaped in the lower part like a serpent, and sometimes said to have sprung from a dragon's teeth

^c Lit "quartern loaves, four to the choenix" the Scholast notes that four *big* loaves went to the Choenix but eight *small* ones

^d ἐμβάδων is a surprise for δεσποτῶν

THE WASPS, 434–450

Take my father, guard him safely .

suffer none to set him free :

Else you both shall lunch off nothing,

clapped in fetters strong and stout

There's a sound of many fig-leaves

(well I know it) buzzed about.^a

CH This shall stand infixed within you

if you will not let him go.

PH Mighty Cecrops^b ! King and hero !

Dragon-born and -shaped below,

Wilt thou let these rude barbarians

vex and maul me at their pleasure,

Me who heretofore have made them

weep in full imperial measure ° ?

III Truly, of abundant evils,

age is evermore the source.

Only see how these two scoundrels

hold their ancient lord perforce,

Clean forgetting how, aforesaid,

he their daily wants supplied,

Bought them little sleeveless jackets,

bought them caps and coats of hide,

Clean forgetting all the kindness

shown their feet in wintry weather,

How from chill and cold he kept them

ah ! but these have altogether

Banished from their eyes the reverence

owing to those dear old brogues ^d

PH Won't you even now unhand me,

shameless villain, worst of rogues?

When the grapes I caught you stealing,

O remember, if you can,

How I tied you to the olive,

and I flogged you like a man,

ARISTOPHANES

- ὥστε σε ζηλωτὸν εἶναι, σὺ δ' ἀχάριστος ἦσθ' ἄρα
 ἀλλ' ἄνεις με καὶ σὺ καὶ σύ, πρὶν τὸν υἱὸν ἐκδραμεῖν
 XO ἀλλὰ τούτων μὲν τάχ' ἡμῖν δώσετον καλὴν δίκην,¹
 οὐκέτ' ἐς μακράν, ἢν' εἰδῇθ' οἶόν ἐστ' ἀνδρῶν τρόπος
 ὀξύθυμων καὶ δικαίων καὶ βλεπόντων κάρδαμα 4
 BA παῖε παῖ', ὦ Ξανθία, τοὺς σφῆκας ἀπὸ τῆς οἰκίας.
 BA. ἀλλὰ δρῶ τοῦτ'
 BA. ἀλλὰ καὶ σὺ τῷφε πολλῷ τῷ καπνῷ
 οὐχὶ σοῦσθ', οὐκ ἐς κόρακας, οὐκ ἄπιτε, παῖε
 τῷ ξύλῳ
 καὶ σὺ προσθεῖς Αἰσχίνην ἔντυφε τὸν Σελαρτίου,
 XH ἀρ' ἐμέλλομέν ποθ' ὑμᾶς ἀποσοβήσῃ τῷ χρόνῳ;²
 BA. ἀλλὰ μὰ Δί' οὐ ῥαδίως οὕτως ἂν αὐτοὺς διέφυγες,
 εἴπερ ἔτυχον τῶν μελῶν τῶν Φιλοκλέους βεβρω-
 κότες
 XO ἄρα δῆτ' οὐκ αὐτὰ δῆλα [ἀντ
 τοῖς πένησιν, ἢ τυραννὶς
 ὥς λάθρα γ' ἐλάνθαν' ὑπιοῦσα, 4
 εἰ σὺ γ', ὦ πόνῳ πόνηρε καὶ κομηταμυνία,
 τῶν νόμων ἡμᾶς ἀπείργεις ὧν ἔθηκεν ἡ πόλις,
 οὔτε τιν' ἔχων πρόφασιν

¹ "Here B suddenly issues from the house, followed by Xanthias and Sosias, the former armed with a stick, the latter carrying an apparatus for smoking-out wasps." R

² Cf 325 n

³ A tragic poet of the day, so bitter that he was nicknamed *χολή*, "gall."

⁴ Long hair was considered a mark of aristocratic insolence, and also of sympathy with the long-haired and bearded (cf 476) Spartans. Amynias was notorious for his (cf 1267).

THE WASPS, 451-468

So that all beheld with envy
but a grateful soul you lack !
h, unhand me, you, and you,
at once, before my son come back
a famous retribution
ye for this shall undergo,
CH. One that will not lag nor linger ,
so that ye betimes shall know,
Know the mood of angry-tempered,
righteous, mustard-glancing men
BD Beat them, Xanthias,^a from the door-way ,
beat the wasps away again
XA That I will, sir
BD Fume them, Sosias,
drive the smoke in dense and thick.
Shoo there, shoo ! be off, confound you
At them, Xanthias, with the stick !
Smoke them, Sosias, smoke, infusing
Aeschines, Selartius' son ^b
so So then we at last were going,
as it seems, to make you run
BD But you never would have managed
thus to beat them off with ease,
Had it chanced that they had eaten
of the songs of Philocles ^c
CH. Creeping o'er us, creeping o'er us,
Here at least the poor can see
Stealthy-creeping TYRANNY !
If you from the laws debar us,
which the city has ordained,
You, a curly-haired ^d Amynias,
you, a rascal double-grained,
Not by words of wit persuading,
Not for weighty reasons shown,

ARISTOPHANES

οὔτε λόγον εὐτράπελον,

αὐτὸς ἄρχων μόνος

47

ΒΔ ἔσθ' ὅπως ἄνευ μάχης καὶ τῆς κατοξείας, ^{τροπος}
 ἐς λόγους ἔλθοιμεν ἀλλήλοισι καὶ διαλλαγᾶμα ⁴⁸

ΧΘ σοὶ λόγους, ὦ μισόδημε καὶ μοναρχίας ἐραστίας.
 καὶ ξυνὼν Βρασίδα, καὶ φορῶν κράσπεδα ⁴⁷
 στεμμάτων, τήν θ' ὑπήνην ἄκουρον τρέφων,

ΒΔ. νῆ Δί' ἥ μοι κρεῖττον ἐκστῆναι τὸ παράπαν τοῦ
 πατρὸς

μᾶλλον ἢ κακοῖς τοσούτοις ναυμαχεῖν ὁσημέραι

ΧΘ οὐδὲ μὲν γ' οὐδ' ἐν σελίνῳ σουστὶν οὐδ' ἐν πηγάνῳ ⁴⁸
 τοῦτο γὰρ παρεμβалоῦμεν τῶν τριχοῖνικων ἐπῶν
 ἀλλὰ νῦν μὲν οὐδὲν ἀλγεῖς, ἀλλ' ὅταν ξυνήγορος
 ταῦτά ταυτά σου καταντλήῃ καὶ ξυνωμότας καλῇ

ΒΔ δρ' ἄν, ὦ πρὸς τῶν θεῶν, ὑμεῖς ἀπαλλαχθεῖτέ μου,
 ἢ δέδοκται μοι δέρεσθαι καὶ δέρειν δι' ἡμέρας, ⁴

ΧΘ. οὐδέποτε γ', οὔχ, ἕως ἄν τί μου λοιπὸν ᾦ,
 ὅστις ἡμῶν ἐπὶ τυραννίδι συνεστάλης

ΒΔ ὥς ἅπανθ' ὑμῖν τυραννὶς ἐστι καὶ ξυνωμόται,

^a Fringes or tassels of wool which edged the border of a Spartan cloak.

^b The common border of Hellenic gardens. The ^d meaning is "You have only entered on your troubles"

THE WASPS, 469-488

- But because, forsooth, you WILL it,
Like an autocrat, alone
- BD Can't we now, without this outcry,
and this fierce denunciation,
Come to peaceful terms together,
terms of reconciliation ?
- CH Terms with THEE, thou people-hater,
and with Brasidas, thou traitor,
Hand and glove ! You who dare
Woolly-fringed ^a Clothes to wear,
Yes, and show Beard and hair
Left to grow Everywhere
- BD O, by Zeus, I'd really hefer
drop my father altogether
Than endure these daily conflicts,
buffeting with waves and weather.
- CH Why, as yet you've hardly entered
on the parsley and the rue ^b :
(That we'll just throw in, a sample
of our three-quart words for you)
Now you care not, wait a little,
till the prosecutor trounce you,
Sluicing out these selfsame charges,
and CONSPIRATOR denounce you.
- BD O by all the gods I ask you,
will ye never go away ?
Are ye quite resolved to linger,
thwacked and thwacking all the day ?
- CH Never more Will I while
There's a grain Left of me
Leave your door, Traitor vile
Bent to gain TYRANNY
- BD Ay " Conspiracy " and " Tyrant,"
These with you are all in all,

ARISTOPHANES

ἦν τε μείζον ἦν τ' ἔλαττον πρᾶγμα τις κατηγορή,
 ἥς ἐγὼ οὐκ ἤκουσα τοῦνομ' οὐδὲ πεντήκοντ' ἐτών·
 νῦν δὲ πολλῶ τοῦ ταρίχους ἐστὶν ἀξιοτέρα·

ᾧστε καὶ δὴ τοῦνομ' αὐτῆς ἐν ἀγορᾷ κυλίνδεται.
 ἦν μὲν ὠνήταί τις ὀρφῶς, μεμβράδας δὲ μὴ θέλη,
 εὐθέως εἶρηχ' ὁ πωλὼν πλησίον τὰς μεμβράδας
 "οὗτος ὀψωνεῖν ἔοιχ' ἄνθρωπος ἐπὶ τυραννίδι"

ἦν δὲ γήτειον προσαιτῇ ταῖς ἀφύαις ἡδυμᾶ τι,
 ἢ λαχανόπωλις παραβλέψασά φησι θατέρω·
 "εἰπέ μοι, γήτειον αἰτεῖς, πότερον ἐπὶ τυραννίδι
 ἢ νομίζεις τὰς Ἀθήνας σοὶ φέρειν ἡδύσματα,"

ΒΑ κάμέ γ' ἢ πόρνη χθὲς εἰσελθόντα τῆς μεσημβρίας,
 ὅτι κελητίσαι ἔκλενον, ὅξυθυμηθεῖσά μοι
 ἦρετ' εἰ τὴν Ἰππίου καθίσταμαι τυραννίδα.

ΒΔ ταῦτα γὰρ τούτοις ἀκούειν ἡδέε', εἰ καὶ νῦν ἐγώ,
 τὸν πατέρ' ὅτι βούλομαι τούτων ἀπαλλαχθέντα τῶν
 ὀρθροφουτοσυκοφαντοδικοταλαιπώρων τρόπων

^a κελητίσαι "to ride a horse" also describes a σχῆμα συνουσίας (cf P 900, L 60), which is then jokingly called Ἰππίου τυραννίδα as in L 618

ARISTOPHANES

- ζῆν βίον γενναῖον ὥσπερ Μόρυχος, αἰτίαν ἔχω
 ταῦτα δρᾶν ξυνωμότης ὦν καὶ φρονῶν τυραννικά
 ❖I νῆ Δί' ἐν δίκη γ' ἐγὼ γὰρ οὐδ' ἂν ὀρνίθων γάλα
 ἀντὶ τοῦ βίου λάβοιμ' ἂν οὐ με νῦν ἀποστερεῖς
 οὐδὲ χαίρω βατίσιν οὐδ' ἐγγέλεσιν, ἀλλ' ἦδιον ἂν εἴ
 δικίδιον σμικρὸν φάγοιμ' ἂν ἐν λοπάδι πεπνυγμένον
 ΒΔ νῆ Δί' εἰθίσθης γὰρ ἦδεσθαι τοιοῦτοῖς πράγμασιν·
 ἀλλ' ἐὰν σιγῶν ἀνάσχη καὶ μάθης ἀγὼ λέγω,
 ἀναδιδάξειν οἴομαί σ' ὥς πάντα ταῦθ' ἀμαρτάνεις.
 ❖I ἐξαμαρτάνω δικάζων,
 ΒΔ καταγελῶμενος μὲν οὖν
 οὐκ ἐπαίεις ὑπ' ἀνδρῶν, οὓς σὺ μόνον οὐ προσκυνεῖς
 ἀλλὰ δουλεύων λέληθας
 ❖I παῦε δουλείαν λέγων,
 ὅστις ἄρχω τῶν ἀπάντων
 ΒΔ οὐ σύ γ', ἀλλ' ὑπηρετεῖς
 οἰόμενος ἄρχειν ἐπεὶ δίδαξον ἡμᾶς, ὦ πάτερ,
 ἥτις ἡ τιμὴ 'στί σοι καρπουμένῳ τὴν Ἑλλάδα
 ❖I πᾶν γε καὶ τούτοισί γ' ἐπιτρέψαι θέλω
 ΒΔ καὶ μὴν ἐγώ.
 ἀφετέ νυν ἅπαντες αὐτόν
 ❖I καὶ ξίφος γέ μοι δότε.

* A great epicure, cf A 887, P. 1008.

THE WASPS, 500-522

Live a life of ease and splendour,
live like Morychus,^a you see
Straight I'm charged with Tyrant leanings,
charged with foul conspiracy
PH Yes, by Zeus, and very justly
Not for pigeon's milk in store
I the pleasant life would barter
which you let me lead no more
Nought I care for eels and rayfish
daintier food to me would seem
Just a little, tiny lawsuit,
dished and stifled in its steam
BD Yes, for that's the sort of dainty
you, by Zeus, have loved so long
Yet I think I'll soon convince you
that your mode of life is wrong,
If you can but once be silent,
and to what I say give heed
PH I am wrong to be a dicast !
BD Laughed to utter scorn indeed,
Mocked by men you all but worship,
for you can't their treachery see,
You're a slave, and yet don't know it
PH, Name not slavery to me.
I am lord of all, I tell you
BD You're the veriest drudge, I vow,
Thinking that you're lord of all For
come, my father, teach us now,
If you reap the fruits of Hellas
what's the benefit to you ?
PH Willingly Let these be umpires
BD I'll accept their judgement too
Now then all at once release him
PH, And besides a sword supply,

ARISTOPHANES

- ἦν γὰρ ἡττηθῶ λέγων σου, περιπεσοῦμαι τῷ ξίφει
 ΒΔ. εἰπέ μοι, τί δ' ἦν, τὸ δεῖνα, τῇ διαίτῃ μὴ ἔμμένης,
 *1 μὴδέποτε πίοιμι ἄκρατον μισθὸν ἀγαθοῦ δαίμονος
- ΧΟ. νῦν δὴ τὸν ἐκ θήμετέρου [στρ
 γυμνασίου λέγειν τι δεῖ
 καινόν, ὅπως φανήσῃ
- ΒΔ. ἐνεγκάτω μοι δεῦρο τὴν κίστην τις ὡς τάχιστα
 ἀτὰρ φανεῖ ποῖός τις ὢν, ἦν ταῦτα παρακελεύῃ
- ΧΟ μὴ κατὰ τὸν νεανίαν
 τόνδε λέγειν ὀρᾶς γὰρ ὡς
 σοὶ μέγας ἔστ' ἀγὼν νῦν
 καὶ περὶ τῶν ἀπάντων,
 εἴπερ, ὃ μὴ γένοιθ', οὐ-
 τὸς σ' ἐθέλει κρατῆσαι
- ΒΔ καὶ μὴν ὅς' ἂν λέξῃ γ' ἀπλῶς μνημόσυνα γράψομαι
 γώ
- *1 τί γὰρ φάθ' ὑμεῖς, ἦν ὁδί με τῷ λόγῳ κρατήσῃ,
 ΧΟ οὐκέτι πρεσβυτῶν ὄχλος
 χρήσιμος ἔστ' οὐδ' ἀκαρῇ
 σκωπτόμενοι δ' ἐν ταῖς ὁδοῖς
 θαλλοφόροι καλούμεθ', ἀν-
 τωμοσιῶν κελύφη
 ἀλλ' ὦ περὶ τῆς πάσης μέλλων βασιλείας ἀντι-
 λογήσῃν
 τῆς ἡμετέρας, νυνὶ θαρρῶν πᾶσαν γλῶτταν
 βασάνιζε

* μισθὸν is substituted for οἶνον, a cup of undiluted wine to the toast of Happy Fortune was the final cup at a feast

* "Alluding to the decrepit old men who carried olive branches in the Panathenaic processions." R

* ἀντωμοσίαι are preliminary affidavits, in which the prosecutor asserted, and the defendant denied, the truth of the charge.

THE WASPS, 523-547

If in this dispute I'm worsted,

here upon this sword I'll die

BD But suppose you won't their final

(what's the phrase) award obey?

PH May I never drink thereafter,

pure and neat, good fortune's—pay a

CH. Now must the champion, going

Out of our school, be showing

Keen wit and genius new,

BD Bring forth my memorandum-book

bring forth my desk to write in.

I'll quickly show you what you're like,

if that's your style of fighting.

CH. In quite another fashion

To aught this youth can do

Stern is the strife and anxious

For all our earthly good,

If he intends to conquer,

Which Heaven forbend he should

ED Now I'll observe his arguments,

and take a note of each

PH What would you say, if he to-day

should make the conquering speech?

CH Ah ! should that mischance befall us,

Our old troop were nothing worth .

In the streets with ribald mirth

Idle boys would dotards call us,

Fit for nought but olive-bearing,^b

Shriveled husks of counter swearing.^o

O friend upon whom it devolves to plead

the cause of our Sovereign Power to-day,

Now show us your best , now bring to the test

each trick that an eloquent tongue can play.

ARISTOPHANES

- ΦΙ καὶ μὴν εὐθύς γ' ἀπὸ βαλβίδων περὶ τῆς ἀρχῆς
 ἀποδείξω
 τῆς ἡμετέρας ὡς οὐδεμιᾶς ἥττων ἐστὶν βασιλείας
 τί γὰρ εὐδαιμον καὶ μακαριστὸν μᾶλλον νῦν ἐστὶ
 δικαστοῦ,
 ἢ τρυφερώτερον, ἢ δεινότερον ζῶον, καὶ ταῦτα
 γέροντος,
 ὃν πρῶτα μὲν ἔρποντ' ἐξ εὐνῆς τηροῦσ' ἐπὶ τοῖσι
 δρυφάκτοις
 ἄνδρες μεγάλοι καὶ τετραπήχεις κᾶπειτ' εὐθὺς
 προσιόντι
 ἐμβάλλει μοι τὴν χεῖρ' ἀπαλὴν, τῶν δημοσίων
 κεκλοφύϊαν
 ἱκετεύουσιν θ' ὑποκύπτοντες, τὴν φωνὴν οἰκτρο-
 χοοῦντες
 "οἰκτερόν μ', ὦ πάτερ, αἰτοῦμαί σ', εἰ καὶ τὸς^ε
 πῶποθ' ὑφείλου
 ἀρχὴν ἀρξας ἢ 'πὶ στρατιᾶς τοῖς ξυσσίτοις
 ἀγοράζων "
 ὃς ἔμ' οὐδ' ἂν ζῶντ' ἥδειν, εἰ μὴ διὰ τὴν προτέραν
 ἀπόφυξιν
 ΒΔ. τουτὶ περὶ τῶν ἀντιβολούντων ἔστω τὸ μνημόσυνόντ'
 μοι
 ΦΙ εἴτ' εἰσελθὼν ἀντιβοληθεὶς καὶ τὴν ὀργὴν ἀπο-
 μορχθεὶς,^ε
 ἔνδον τούτων ὧν ἂν φάσκω πάντων οὐδὲν πεποίηκα,
 ἀλλ' ἀκροῶμαι πάσας φωνὰς ἰέντων εἰς ἀπόφυξιν
 φέρ' ἴδω, τί γὰρ οὐκ ἔστιν ἀκοῦσαι θῷ πευμ'^ε
 ἐνταῦθα δικαστῇ,
 οἱ μὲν γ' ἀποκλάονται πενίαν αὐτῶν καὶ προστιθέασιν

* "In the next 180 lines Aristophanes sets before us the entire process of an Athenian arbitration" R

THE WASPS, 548-564

III Away, away,^a like a racer gay,
 I start at once from the head of the lists,
 To prove that no kinglier power than ours
 in any part of the world exists
 Is there any creature on earth more blest,
 more feared and petted from day to day,
 Or that leads a happier, pleasanter life,
 than a Justice of Athens, though old and grey ?
 For first when rising from bed in the morn,
 to the criminal Court betimes I trudge,
 Great six-foot fellows are there at the rails,
 in anxious haste to salute their Judge
 And the delicate hand, which has dipped so deep
 in the public purse, he claps into mine,
 And he bows before me, and makes his prayer,
 and softens his voice to a pitiful whine :
O pity me, pity me, Sire, he cries,
 if you ever indulged your longing for pelf,
When you managed the mess on a far campaign,
 or served some office of state yourself.
 The man would never have heard my name,
 if he had not been tried and acquitted before.
 BD. (*Writing*) I'll take a note of the point you make,
 that suppliant fellows your grace implore.
 FII So when they have begged and implored me enough,
 and my angry temper is wiped away,
 I enter in and I take my seat,
 and then I do none of the things I say
 I hear them utter all sorts of cries
 design'd expressly to win my grace,
 What won't they utter, what don't they urge,
 to coax a Justice who tries their case ?
 Some vow they are needy and friendless men,
 and over their poverty wail and whine,

ARISTOPHANES

- κακὰ πρὸς τοῖς οὔσιν, ἕως ἀνιῶν ἀνισώσῃ τοῖσιν
 ἐμοῖσιν
 οἱ δὲ λέγουσιν μύθους ἡμῖν, οἱ δ' Αἰσώπου τι⁵
 γέλοιοι
 οἱ δὲ σκώπτουσ', ἔν' ἐγὼ γελάσω καὶ τὸν θυμὸν
 κατάθωμαι
 κἂν μὴ τούτοις ἀναπειθώμεσθα, τὰ παιδάρι' εὐθὺς
 ἀνέλκει,
 τὰς θηλείας καὶ τοὺς υἱεῖς, τῆς χειρός, ἐγὼ δ'
 ἀκροῶμαι
 τὰ δὲ συγκύπτονθ' ἅμα βληχᾶται κάπειθ' ὁ πατὴρ
 ὑπὲρ αὐτῶν
 ὥσπερ θεὸν ἀντιβολεῖ με τρέμων τῆς εὐθύνης,¹
 ἀπολύσαι
 "εἰ μὲν χαίρεις ἀρνὸς φωνῇ, παιδὸς φωνὴν
 ἐλεήσῃς"
 εἰ δ' αὖ τοῖς χοιριδίοις χαίρω, θυγατρὸς φωνῇ με
 πιθέσθαι
 χῆμεις αὐτῷ τότε τῆς ὀργῆς ὀλίγον τὸν κόλλοπ'
 ἀνείμεν
 δρ' οὐ μεγάλη τοῦτ' ἔστ' ἀρχὴ καὶ τοῦ πλούτου
 καταχρῆνι,^τ
 ΒΔ. δεῦτερον αὖ σου τουτὶ γράφομαι, τὴν τοῦ πλούτου
 καταχρῆνιν
 καὶ τὰγαθὰ μοι μέμνησ' ἄχεις φάσκων τῆς Ἑλλάδος
 ἄρχειν
 ΦΙ. παίδων τοίνυν δοκιμαζομένων αἰδοῖα πάρεστι
 θεᾶσθαι
 κἂν Οἰάγρος εἰσέλθῃ φεύγων, οὐκ ἀποφεύγει πρὶν
 ἂν ἡμῖν

^ο He addresses the dicast as if he were a deity delighting in
 462

THE WASPS, 565-579

^b An actor who took a part in the *Niobe* of Aeschylus or that of Sophocles.

ARISTOPHANES

ἐκ τῆς Νιόβης εἶπη ῥῆσιν τὴν καλλίστην ἀπολέξας ⁵
 καὶ αὐλητῆς γε δίκην νικᾷ, ταύτης ἡμῖν ἐπίχειρα
 ἐν φορβειᾷ τοῖσι δικασταῖς ἔξοδον ἡύλησ' ἀπιούσιν
 καὶ ἀποθνήσκων ὁ πατήρ τῳ δῶ καταλείπων παῖδ'
 ἐπὶ κληρον,

κλάειν ἡμεῖς μακρὰ τὴν κεφαλὴν εἰπόντες τῇ
 διαθήκῃ
 καὶ τῇ κόγχῃ τῇ πάνυ σεμνῶς τοῖς σημείοισιν
 ἐπούσῃ,

ἔδομεν ταύτην ὅστις ἂν ἡμᾶς ἀντιβολήσας ἀναπείσῃ
 καὶ ταῦτ' ἀνυπεύθυνον δρώμεν τῶν δ' ἄλλων
 οὐδεμί' ἀρχή

ΒΔ τουτὶ γάρ τοι σε μόνον τούτων ὧν εἶρηκας μα-
 καρίζω

τῆς δ' ἐπικλήρου τὴν διαθήκην ἀδικεῖς ἀνα-
 κογχυλιάζων

61. ἔτι δ' ἡ βουλὴ χῶ δῆμος ὅταν κρίναι μέγα πρᾶγμ'
 ἀπορήσῃ,

ἐψήφισται τοὺς ἀδικοῦντας τοῖσι δικασταῖς παρα-
 δοῦναι

εἶτ' Εὐαθλος χῶ μέγας οὗτος Κολακώννυμος
 ἀσπιδάποβλης

οὐχὶ προδώσειν ἡμᾶς φασίν, περὶ τοῦ πλήθους δὲ
 μαχεῖσθαι

καὶ τῷ δήμῳ γνώμην οὐδεὶς πώποτ' ἐνίκησεν,
 εἰ μὴ

εἶπη τὰ δικαστήρι' ἀφεῖναι πρῶτιστα μίαν δικά-
 σαντας

^a "κόγχαι were little cases or capsules which Athenian law-stationers placed over seals to preserve them from damage" R

^b i.e. Cleonymus, cf 16 He and Euthylus, like Theorus and Euphemius, are minor demagogues, satellites of Cleon.

THE WASPS, 580-595

Till he give us a speech from his Niobe part,
 selecting the best and the liveliest one.
 And then if a piper gain his cause,
 he pays us our price for the kindness done,
 By piping a tune with his mouth-band on,
 quick march as out of the Court we go
 And what if a father by will to a friend
 his daughter and heiress bequeath and bestow.
 We care not a rap for the Will, or the cap ^a
 which is there on the seal so grand and sedate,
 We bid them begone, and be hanged, and ourselves
 take charge of the girl and her worthy estate,
 And we give her away to whoever we choose,
 to whoever may chance to persuade us yet we,
 Whilst other officials must pass an account,
 alone from control and accounting are free
 3D Ay that, and that only, of all you have said,
 I own is a privilege lucky and rare,
 But uncapping the seal of the heiress's will
 seems rather a shabby and doubtful affair
 PH And if ever the Council or People have got
 a knotty and difficult case to decide,
 They pass a decree for the culprits to go
 to the able and popular Courts to be tried
 Evathlus, and He ' the loser of shields,
 the fawning, the great Cowardonymus ^b say
 " They'll always be fighting away for the mob,"
 " the people of Athens they'll never betray "
 And none in the People a measure can pass,
 unless he propose that the Courts shall be free,
 Dismissed and discharged for the rest of the day
 when once we have settled a single decree.^c

^a Cf K 50 n

ARISTOPHANES

αὐτὸς δ' ὁ Κλέων ὁ κεκραξιδάμας μόνον ἡμᾶς οὐ
 περιτρῶγει,
 ἀλλὰ φυλάττει διὰ χειρὸς ἔχων καὶ τὰς μυίας
 ἀπαμύνει
 σὺ δὲ τὸν πατέρ' οὐδ' ὅτιοῦν τούτων τὸν σαντοῦ
 πώποτ' ἔδρασας
 ἀλλὰ Θέωρος, καί τοι οὐστὶν ἀνὴρ Εὐφημίου οὐδὲν
 ἐλάττων,
 τὸν σπόγγον ἔχων ἐκ τῆς λεκάνης τὰμβάδι' ἡμῶν
 περικωνεῖ
 σκέψαι μ' ἀπὸ τῶν ἀγαθῶν οἷων ἀποκλείεις καὶ
 κατερύκεις,
 ἦν δουλείαν οὖσαν ἔφασκες καὶ ὑπηρεσίαν ἀπο-
 δείξειν

ΒΔ ἔμπλησο λέγων· πάντως γάρ τοι παύσει ποτὲ
 κἀναφανήσει
 πρωκτὸς λουτροῦ περιγιγνόμενος τῆς ἀρχῆς τῆς
 περισέμενου

ΦΙ. ὁ δέ γ' ἡδιστον τούτων ἐστὶν πάντων, οὐ γὰρ
 'πιλελήσμεν,
 ὅταν οἴκαδ' ἴω τὸν μισθὸν ἔχων, κἄτ' εἰσήκονθ'
 ἅμα πάντες
 ἀσπάζονται διὰ τὰργύριον, καὶ πρῶτα μὲν ἡ
 θυγάτηρ με
 ἀπονίζη καὶ τὴν πόδ' ἀλείφῃ καὶ προσκύψασα
 φιλήσῃ,
 καὶ παππίζουσ' ἅμα τῇ γλώττῃ τὸ τριώβολον
 ἐκκαλαμᾶται,
 καὶ τὸ γυναιὸν μ' ὑποθωπεύσαν φυστὴν μᾶζαν
 προσενέγκῃ,

THE WASPS, 596-610

Yea, Cleon the Bawler and Brawler himself,
at us, and us only, to nibble forbears,
And sweeps off the flies that annoy us, and still
with a vigilant hand for our dignity cares
You never have shown such attention as this,
or displayed such a zeal in your father's affairs
Yet Theorus, a statesman as noble and grand
as lordly Euphemius,^a runs at our call
And whips out a sponge from his bottle, and stoops,
to black and to polish the shoes of us all
Such, such is the glory, the joy, the renown,
from which you desire to retain and withhold me,
And thus you will show, this Empire of mine,
to be bondage and slavery merely, you told me.

ED. Ay, chatter your fill, you will cease before long
and then I will show that your boasted success
Is just the success of a tail that is washed,^b
going back to its filth and its slovenliness.

PH But the nicest and pleasantest part of it all
is thus, which I'd wholly forgotten to say,
'Tis when with my fee in my wallet I come,
returning home at the close of the day,
O then what a welcome I get for its sake ;
my daughter, the darling, is foremost of all,
And she washes my feet and anoints them with care,
and above them she stoops, and a kiss lets fall,
Till at last by the pretty Papas of her tongue
she angles withal my three-obel away
Then my dear little wife, she sets on the board
nice manchets of bread in a tempting array,

^a Unknown, but regarded by Aristophanes as "still more despicable than Theorus, who is obviously intended to be insulted by the comparison" R

^b ὁ γὰρ πρωκτὸς πλυνόμενος περιγίνεται τῆς καθάρσεως καὶ ἐτι
μολύνεται. Schol

ARISTOPHANES

κάπειτα καθεζομένη παρ' ἐμοὶ προσαναγκάζη,
 " φάγε τουτί,
 ἔντραγε τουτί " τούτοισιν ἐγὼ γάνυμαι, καὶ μὴ
 με δεήσῃ
 ἐς σὲ βλέψαι καὶ τὸν ταμίαν, ὅπότ' ἄριστον
 παραθήσει
 καταρασάμενος καὶ τονθορύσας ἀλλ' ἦν μὴ μοι
 ταχὺ μάξῃ,
 τάδε κέκτημαι πρόβλημα κακῶν, σκευὴν βελέων
 ἀλεωρὴν
 καὶ οἶνον μοι μὴ ὕγῃς σὺ πιεῖν, τὸν ὄνον τόνδ'
 ἐσκεκόμισμαι
 οἶνου μεστόν, κἄτ' ἐγχείομαι κλίνας οὗτος δὲ
 κεχηνῶς
 βρωμησάμενος τοῦ σοῦ δίνου μέγα καὶ στράτιον
 κατέπαρδεν
 ἄρ' οὐ μεγάλην ἀρχὴν ἄρχω καὶ τοῦ Διὸς οὐδὲν
 ἐλάττω,
 ὅστις ἀκούω ταῦθ' ἄπερ ὁ Ζεὺς,
 ἦν γοῦν ἡμεῖς θορυβήσωμεν,
 πᾶς τίς φησιν τῶν παριόντων,
 " οἶον βροντᾶ τὸ δικαστήριον,
 ὦ Ζεῦ βασιλεῦ "
 καὶ ἀστράψω, πομπύζουσιν,
 καὶ γεχέομαι μ' οἱ πλουτοῦντες
 καὶ πάνυ σεμνοί
 καὶ σὺ δέδοικάς με μάλιστ' αὐτός·
 νῆ τὴν Δήμητρα, δέδοικας ἐγὼ δ'
 ἀπολοίμην, εἴ σε δέδοικα

THE WASPS, 611-630

And cosily taking a seat by my side,
 with loving entreaty constrains me to feed;
I beseech you taste this, I implore you try that
 Thus, thus I delight in, and ne'er may I need
 To look to yourself and your pantler, a scrub
 who, whenever I ask him my breakfast to set,
 Keeps grumbling and murmuring under his breath
 No ' no ' if he haste not a manchet to get,
 Lo here my defence from the evils of life,
 my armour of proof, my impregnable shield
 And what if you pour me no liquor to drink,
 yet here's an old Ass,^a full of wine, that I wield,
 And I tilt him, and pour for myself, and imbibe,
 whilst sturdy old Jack, as a bumper I drain,
 Lets fly at your goblet a bray of contempt,
 a mighty and masterful snort of disdain
 Is THIS not a fine dominion of mine?
 Is it less than the empire of Zeus?
 Why the very same phrases, so grand and divine,
 For me, as for Him, are in use
 For when we are raging loud and high
 In stormy, tumultuous din,
O Lord ' O Zeus ' say the passers-by,
How thunders the Court within '
 The wealthy and great, when my lightnings glare,
 Turn pale and sick, and mutter a prayer^b
 You fear me too I protest you do
 Yes, yes, by Demeter I vow 'tis true
 But hang me if I am afraid of you

^a A wine-flagon shaped like an ass, or an ass's head In 617
 κεχηνώς = "with its jaws wide open like a donkey braying" R.

^b "A Greek or Roman when alarmed by a thunderstorm was
 accustomed to make with his lips a clucking or popping noise,
 as a sort of charm to avert the danger" R

ARISTOPHANES

- ΧΟ.** οὐπώποθ' οὕτω καθαρῶς [ἀντ.
οὐδενὸς ἠκούσαμεν οὐ-
δὲ ξυνετῶς λέγοντος
ΦΙ. οὐκ, ἀλλ' ἐρήμας ᾤεθ' οὗτος ῥαδίως τρυγήσειν
καλῶς γὰρ ἦδεν ὥς ἐγὼ ταύτη κράτιστός εἰμι
ΧΟ. ὥς δ' ἐπὶ πάντ' ἐλήλυθεν
κούδεν παρῆλθεν, ὥστ' ἔγωγ'
ἠὺξανόμην ἀκούων,
κάν μακάρων δικάζειν
αὐτὸς ἔδοξα νήσοις,
ἠδόμενος λέγοντι
ΦΙ. ὥς οὗτος ἦδη σκορδινᾷται κᾶστιν οὐκ ἐν αὐτῷ
ἦ μὴν ἐγὼ σε τήμερον σκύτῃ βλέπειν ποιήσω
ΧΟ. δεῖ δέ σε παντοίας πλέκειν
εἰς ἀπόφυξιν παλάμας
τὴν γὰρ ἐμήν ὀργὴν πεπᾶ-
ναι χαλεπὸν [νεανία]
μὴ πρὸς ἐμοῦ λέγοντι
πρὸς ταῦτα μύλην ἀγαθὴν ὦρα ζητεῖν σοι καὶ
νεόκοπτον
(ἦν μὴ τι λέγῃς), ἥτις δυνατὴ τὸν ἐμὸν θυμὸν
κατερεῖξαι
ΒΔ χαλεπὸν μὲν καὶ δεινῆς γνώμης καὶ μείζονος ἢ
'πὶ τρυγῶδοις,
ἰάσασθαι νόσον ἀρχαίαν ἐν τῇ πόλει ἐντετοκυῖαν
ἀτάρ, ὦ πάτερ ἡμέτερε Κρονίδη
ΦΙ. παῦσαι καὶ μὴ πατέριζε

* Philocleon (621 seq.) had arrogated to himself the attributes of Zeus, and so B addresses him in the language Athene uses to Zeus in Homer (*Il* viii 313, *Od* i 45), but P. will have none of his "befathering"

THE WASPS, 681-652

- CH. I never, no, I never
Have heard so clear and clever
And eloquent a speech—
- PH Ay, ay, he thought he'd steal my grapes,
and pluck them undefended,
For well he knew that I'm in this
particularly splendid.
- CH. No topic he omitted,
But he duly went through each
I waxed in size to hear him
Till with ecstasy possessed
Methought I sat a-judging
In the Islands of the Blest
- PH See how uneasily he stands,
and gapes, and shifts his ground
I warrant, sir, before I've done,
you'll look like a beaten hound.
- CH You must now, young man, be seeking
Every turn and every twist
Which can your defence assist
To a youth against me speaking
Mine's a heart 'tis hard to render
(So you'll find it) soft and tender
And therefore unless you can speak to the point,
you must look for a millstone handy and good,
Fresh hewn from the rock, to sliver and shock
the unyielding grit of my resolute mood
- BD Hard were the task, and shrewd the intent,
for a Comedy-poet all too great
To attempt to heal an inveterate, old
disease engrained in the heart of the state.
Yet, O dread Cronides, Father and Lord,^a
- PH Stop, stop, don't talk in that father-me way,

ARISTOPHANES

- εἰ μὴ γὰρ ὅπως δουλεύω 'γώ, τουτὶ ταχέως με
 διδάξεις,
 οὐκ ἔστιν ὅπως οὐχὶ τεθνήξει, κἄν χρῇ σπλάγχνων
 μ' ἀπέχεσθαι
- ΒΔ ἀκρόασαί νυν, ὦ παππίδιον, χαλάσας ὀλίγον τὸ
 μέτωπον^θ
 καὶ πρῶτον μὲν λόγισαι φαύλως, μὴ ψήφοις, ἀλλ'
 ἀπὸ χειρός,
 τὸν φόρον ἡμῖν ἀπὸ τῶν πόλεων συλλήβδην τὸν
 προσιόντα
 καῶω τούτου τὰ τέλη χωρὶς καὶ τὰς πολλὰς
 ἑκατοστάς,
 πρυτανεῖα, μέταλλ', ἀγοράς, λιμένας, μισθοὺς καὶ
 δημιόπρατα
 τούτων πλήρωμα τάλαντ' ἑγγὺς δισχίλια γίγνεται
 ἡμῖν^θ
 ἀπὸ τούτου νυν κατάθες μισθὸν τοῖσι δικασταῖς
 ἐνιαυτοῦ,
 ἐξ χιλιάσιν, κοῦπω πλείους ἐν τῇ χώρᾳ κατένασθεν,
 γίγνεται ὑμῖν ἑκατὸν δῆπου καὶ πεντήκοντα
 τάλαντα
- Φ1. οὐδ' ἡ δεκάτη τῶν προσιόντων ἡμῖν ἄρ' ἐγίγνεθ'
 ὁ μισθός
- ΒΔ μὰ Δί' οὐ μέντοι
- Φ1 καὶ ποῖ τρέπεται δὴ 'πειτα τὰ χρήματα τᾶλλα, θ
- ΒΔ ἐς τούτους τοὺς, "οὐχὶ προδώσω τὸν Ἀθηναίων
 κολοσυρτόν,
 ἀλλὰ μαχοῦμαι περὶ τοῦ πλήθους ἀεί." σὺ γάρ,
 ὦ πάτερ, αὐτοὺς
 ἄρχειν αἰρεῖι σαντοῦ, τούτοις τοῖς ῥηματίοις
 περιπεφθεῖς

^θ i.e. as polluted by homicide.

THE WASPS, 653-668

- Convince me at once that I'm only a slave,
or else I protest you shall die this day
Albeit I then must ever abstain
from the holy flesh of the victims slain ^a
- BD Then listen my own little pet Papa,
and smooth your brow from its frowns again
And not with pebbles precisely ranged,
but roughly thus on your fingers count
The tribute paid by the subject States,
and just consider its whole amount ;
And then, in addition to this, compute
the many taxes and one-per-cents,
The fees and the fines, and the silver mines,
the markets and harbours and sales and rents.
If you take the total result of the lot,
'twill reach two thousand talents or near
And next put down the Justices' pay,
and reckon the sums they receive a year .
Six thousand Justices, count them through,
there dwell no more in the land as yet,
One hundred and fifty talents a year
I think you will find is all they get
- PH Then not one tithe of our income goes
to furnish forth the Justices' pay
- BD No, certainly not
- PH And what becomes
of all the rest of the revenue, pray ?
- BD Why, bless you, it goes to the pockets of those,
*To the rabble of Athens I'll ever be true,
I'll always battle away for the mob ^b*
O father, my father, 'tis owing to you :
By such small phrases as these cajoled,
you lift them over yourselves to reign.

^b He refers to P's words in 593

ARISTOPHANES

καὶ θ' οὗτοι μὲν δωροδοκοῦσιν κατὰ πεντήκοντα
τάλαντα

ἀπὸ τῶν πόλεων, ἐπαπειλοῦντες τοιαυτὴ κἀνα-
φοβοῦντες,

“ δώσετε τὸν φόρον, ἢ βροντήσας τὴν πόλιν ὑμῶν
ἀνατρέψω ”

οὐ δὲ τῆς ἀρχῆς ἀγαπᾷς τῆς σῆς τοὺς ἀργελόφους
περιτρώγων

οἱ δὲ ξύμμαχοι ὥς ἥσθηται τὸν μὲν σύρφακα τὸν
ἄλλον

ἐκ κηθαρίου λαγαρίζομενον καὶ τραγαλίζοντα τὸ
μηδέν,

σὲ μὲν ἡγοῦνται Κόννου ψῆφον, τοῦτοισι δὲ
δωροφοροῦσιν

ῥχας, οἶνον, δάπιδας, τυρόν, μέλι, σῆσάμα,
προσκεφάλαια,

φιάλας, χλανίδας, στεφάνους, ὄρμους, ἐκπώματα,
πλουθυγείαν

σοὶ δ' ὦν ἀρχεῖς, πολλὰ μὲν ἐν γῇ, πολλὰ δ' ἐφ'
ὕγρᾳ πιτυλεύσας,

οὐδεὶς οὐδὲ σκορόδου κεφαλὴν τοῖς ἐψητοῖσι
δίδωσιν

†Ι. μὰ Δί' ἀλλὰ παρ' Εὐχαρίδου καὐτὸς τρεῖς γ'
ἀγλιθας μετέπεμψα

ἀλλ' αὐτὴν μοι τὴν δουλείαν οὐκ ἀποφαίνων
ἀποκναίεις

ΒΔ. οὐ γὰρ μεγάλη δουλεία 'στὶν τούτους μὲν ἅπαντας
ἐν ἀρχαῖς

αὐτοὺς τ' εἶναι, καὶ τοὺς κόλακας τοὺς τούτων,
μισθοφοροῦντας,

σοὶ δ' ἦν τις δῶ τοὺς τρεῖς ὀβολούς, ἀγαπᾷς οὓς
αὐτὸς ἐλαύνων

ARISTOPHANES

καὶ πεζομαχῶν καὶ πολιορκῶν ἐκτήσω, πολλὰ
 πονήσας 686
 καὶ πρὸς τούτοις ἐπιταττόμενος φοιτᾷς, ὃ μάλιστα
 μ' ἀπάγχει,
 ὅταν εἰσελθὼν μειράκιόν σοι κατάπυγον, Χαιρέου
 υἱός,
 ὡδὶ διαβάς, διακινηθεῖς τῷ σώματι καὶ τρυφε-
 ρανθεῖς,
 ἤκειν εἶπη πρῶ καὶ ἄρα δικάσονθ', ὡς ὅστις ἂν
 ὑμῶν
 ὕστερος ἔλθῃ τοῦ σημείου, τὸ τριώβολον οὐ
 κομιεῖται 690
 αὐτὸς δὲ φέρει τὸ συνηγορικόν, δραχμὴν, καὶ
 ὕστερος ἔλθῃ
 καὶ κοινωνῶν τῶν ἀρχόντων ἐτέρῳ τινὶ τῶν μεθ'
 ἑαυτοῦ,
 ἦν τίς τι διδῶ τῶν φευγόντων, ξυνθέντε τὸ πρᾶγμα
 δύ' ὄντε
 ἐσπουδάκατον, καὶ ὥς πρίονθ' ὃ μὲν ἔλκει, ὃ δ'
 ἀντενέδωκε
 σὺ δὲ χασκάζεις τὸν κωλακρέτην τὸ δὲ πραττό-
 μένον σε λέληθεν 695
 *1 ταυτί με ποιούσ', οἷμοι, τί λέγεις, ὥς μου τὸν
 θῖνα ταράττεις,
 καὶ τὸν νοῦν μου προσάγεις μάλλον, κοῦκ οἶδ' ὃ
 τι χρημὰ μέ ποιεῖς
 ΒΔ. σκέψαι τοῖνυν ὡς ἐξόν σοι πλουτεῖν καὶ τοῖσιν
 ἅπασιν,
 ὑπὸ τῶν ἀεὶ δημιζόντων οὐκ οἶδ' ὅποι ἐγκεκύ-
 κλησαι

THE WASPS, 685-699

In the battle's roar, by sea and by shore,
' mid sieges and miseries many a one
But O what throttles me most of all,
is this, that under constraint you go,
When some young dissolute spark comes in,
some son of a Chaereas,^a straddling—so,
With his legs apart, and his body poised,
and a mincing, soft, effeminate air,
And bids you Justices, one and all,
betimes in the morn to the Court repair,
For that any who after the signal^b come
shall lose and forfeit their obols three.
Yet come as late as he choose himself,
he pockets his drachma, " Counsel's fee "^c
And then if a culprit give him a bribe,
he gets his fellow the job to share,
And into each other's hands they play,
and manage together the suit to square
Just like two men at a saw they work,
and one keeps pulling, and one gives way
While you at the Treasurer^d stare and gape,
and never observe the tricks they play
PH Is THAT what they do¹ O can it be true¹
Ah me, the depths of my being are stured,
Your statements shake my soul, and I feel
I know not how, at the things I've heard
BD And just consider when you and all
might revel in affluence, free as air,
How these same demagogues wheel you round,
and cabin and coop you I know not where.

^a Unknown

^b A signal hoisted for the opening of the court

* "A retaining fee paid to the 10 *συνήγοροι* appointed as public prosecutors" R

^d One of the officers who paid the dicasts.

ARISTOPHANES

ὅστις πόλεων ἄρχων πλείστων, ἀπὸ τοῦ Ποντου
 μέχρι Σαρδοῦς,
 οὐκ ἀπολαύεις πλὴν τοῦθ' ὃ φέρεις ἀκαρῇ, καὶ
 τοῦτ' ἐρίῳ σοι
 ἐνστάζουσιν κατὰ μικρὸν αἰεὶ, τοῦ ζῆν ἔνεχ',
 ὥσπερ ἔλαιον
 βούλονται γάρ σε πένητ' εἶναι καὶ τοῦθ' ὦν
 εἵνεκ', ἐρῶ σοι,
 ἵνα γιγνώσκῃς τὸν τιθασευτὴν καὶ ὅταν οὗτός
 γ' ἐπισίξῃ,
 ἐπὶ τῶν ἐχθρῶν τιν' ἐπιρρύξας, ἀγρίως αὐτοῖς
 ἐπιπηδᾷς
 εἰ γὰρ ἐβούλοντο βίον πορίσαι τῷ δήμῳ, ῥάδιον
 ἦν ἂν
 εἰσὶν γε πόλεις χίλιναι, αἱ νῦν τὸν φόρον ἡμῖν
 ἀπάγουσιν
 τούτων εἴκοσιν ἄνδρας βόσκειν εἴ τις προσέταξεν
 ἐκάστη,
 δύο μυριάδες τῶν δημοτικῶν ἔζων ἐν πᾶσι λαγώοις
 καὶ στεφάνοισιν παντοδαποῖσιν καὶ πυῶ καὶ
 πυριάτῃ,
 ἄξια τῆς γῆς ἀπολαύοντες καὶ τοῦ Μαραθῶνι
 τροπαίου
 νῦν δ' ὥσπερ ἐλαολόγοι χωρεῖθ' ἅμα τῷ τὸν
 μισθὸν ἔχοντι
 *1 οἷμοι, τί ποθ' ὥσπερ νάρκη μου κατὰ τῆς χειρὸς
 καταχεῖται,
 καὶ τὸ ξίφος οὐ δύναμαι κατέχειν, ἀλλ' ἤδη
 μαλθακὸς εἰμι
 ΒΔ ἀλλ' ὅποταν μὲν δείσωσ' αὐτοί, τὴν Εὐβοίαν
 διδόασιν

° Sardinia

THE WASPS, 700-715

And you, the lord of such countless towns,
from Pontus to Sardo,^a nought obtain
Save this poor pittance you earn, and this
they dole you in dribblets, grain by grain,
As though they were dropping oil from wool,
as much forsooth as will life sustain
They MEAN you all to be poor and gaunt,
and I'll tell you, father, the reason why
They want you to know your keeper's hand ,
and then if he hiss you on to fly
At some helpless foe, away you go,
with eager vehemence ready and rough
Since if they wished to maintain you well,
the way to do it were plain enough
A thousand cities our rule obey,
a thousand cities their tribute pay,
Allot them twenty Athenians each,
to feed and nourish from day to day,
And twice ten thousand citizens there,
are living immersed in dishes of hare,
With creams and beeatings and sumptuous fare,
and garlands and coronals everywhere,
Enjoying a fate that is worthy the state,
and worthy the trophy on Marathon plain
Whilst now like gleaners ^b ye all are fain
to follow along in the paymaster's train
PR O what can this strange sensation mean,
this numbness that over my hand is stealing ?
My arm no longer can hold the sword
I yield, unmanned, to a womanish feeling
BD. Let a panic possess them, they're ready to give
Euboea at once for the State to divide.^c

^b Lit "olive-gatherers", needy folk like our hop-pickers

⁶ i. e. to portion it out among you in "allotments" as κληροῦχοι.

ARISTOPHANES

ὕμῃν καὶ σῖτον ὑφίστανται κατὰ πεντήκοντα
μεδίμνους

πορικῶν ἔδοσαν δ' οὐπώποτε σοι, πλὴν πρώην
πέντε μεδίμνους,

καὶ ταῦτα μόλις ξενίας φεύγων ἔλαβες κατὰ
χοίνικα, κριθῶν

ὧν εἶνεκ' ἐγὼ σ' ἀπέκλειον αἰί,

βόσκειν ἐθέλων καὶ μὴ τούτους

72

ἐγχάσκειν σοι στομφάζοντας.

καὶ νῦν ἀτεχνῶς ἐθέλω παρέχειν

ὃ τι βούλει σοι,

πλὴν κωλακρέτου γάλα πίνειν.

ΧΘ ἦ που σοφὸς ἦν ὅστις ἔφασκεν, "πρὶν ἂν ἀμφοῖν
μῦθον ἀκούσης,

72i

οὐκ ἂν δικάσαις" σὺ γὰρ οὖν νῦν μοι νικᾶν
πολλῶς δεδόκησαι·

ὥστ' ἤδη τὴν ὀργὴν χαλάσας τοὺς σκίπωνας
καταβάλλω

ἀλλ' ὦ τῆς ἡλικίας ἡμῖν τῆς αὐτῆς συνθιασῶτα,
πιθοῦ πιθοῦ λόγοισι, μηδ' ἄφρων γένῃ, [στρ

μηδ' ἀτενῆς ἄγαν ἀτεράμων τ' ἀνὴρ

730

εἴθ' ὥφελεν μοι κηδεμῶν ἢ ξυγγενῆς

εἶναί τις ὅστις τοιαῦτ' ἐνουθέτει

σοὶ δὲ νῦν τις θεῶν

παρὼ νέμφανῃς

ξυλλαμβάνει τοῦ πράγματος,

καὶ δῆλός ἐστιν εὖ ποιῶν

735

σὺ δὲ παρὼν δέχου

ΒΔ. καὶ μὴν θρέψω γ' αὐτὸν παρέχων

ὅσα πρεσβύτη ξύμφορα, χόνδρον

ARISTOPHANES

- λείχειν, χλαῖναν μαλακὴν, σισύραν,
 πόρνην, ἥτις τὸ πέος τρίψει
 καὶ τὴν ὀσφύν
 ἀλλ' ὅτι σιγᾷ κοῦδὲν γρύζει,
 τοῦτ' οὐ δύναται με προσέσθαι.
 ΧΟ. νενουθέτηκεν αὐτὸν ἐς τὰ πράγμαθ', οἷς [ἀντ.
 τότ' ἐπεμαίνεται· ἔγνωκε γὰρ ἀρτίως,
 λογίζεται τ' ἐκεῖνα πάνθ' ἁμαρτίας
 ἃ σοῦ κελεύοντος οὐκ ἐπείθετο.
 νῦν δ' ἴσως τοῖσι σοῖς
 λόγοις πείθεται,
 καὶ σωφρονεῖ μέντοι μεθι-
 στάς ἐς τὸ λοιπὸν τὸν τρόπον
 πιθόμενός τέ σοι
 ΦΙ. ἰὼ μοί μοι
 ΒΔ. οὗτος, τί βοᾷς,
 ΦΙ. μή μοι τούτων μηδὲν ὑπισχυοῦ.
 κείνων ἔραμαι, κεῖθι γενοίμαν,
 ἵν' ὁ κῆρυξ φησί, "τίς ἀψήφι-
 στος, ἀνιστάσθω"
 κἀπισταίην ἐπὶ τοῖς κημοῖς
 ψηφιζομένων ὁ τελευταῖος.
 σπεῦδ', ὦ ψυχὴ ποῦ μοι ψυχή,
 πάρες, ὦ σκιερά. μὰ τὸν Ἡρακλέα,
 μὴ νῦν ἔτ' ἐγὼ 'ν τοῖσι δικασταῖς
 κλέπτοντα Κλέωνα λάβοιμι.

- ΒΔ. ἴθ' ὦ πάτερ, πρὸς τῶν θεῶν, ἐμοὶ πιθοῦ
 ΦΙ. τί σοι πίθωμαι, λέγ' ὃ τι βούλει, πλὴν ενός
 ΒΔ. ποίου, φέρ' ἴδω
 ΦΙ. τοῦ μὴ δικάζειν τοῦτο δὲ
 "Αἰδης διακρινεῖ πρότερον ἢ 'γὼ πείσομαι

THE WASPS, 730-763

And a good warm rug, and a handmaid fair,
 To chafe and cherish his limbs with care
 —But I can't like this, that he stands so mute,
 And speaks not a word nor regards my suit.
 CH 'Tis that his soberer thoughts review
 The frenzy he indulged so long,
 And (what he would not yield to you)
 He feels his former life was wrong
 Perchance he'll now amend his plan,
 Unbend his age to mirth and laughter,
 A better and a wiser man
 By your advice he'll live hereafter.
 PH. O misery ! O misery !
 BD O father, why that dolorous cry ?
 PH. Talk not of things like these to me !^a
Those are my pleasures, there would I be
Where the Usher cries
Who has not voted ? let him arise
 And O that the last of the voting band
 By the verdict-box I could take my stand
 On, on, my soul ! why, where is she gone ?
 Hah ! by your leave, my shadowy one !
 Zounds, if I catch when in Court I'm sitting
 Cleon again a theft committing !

BD O father, father, by the Gods comply

PH Comply with what ? name any wish, save one.

BD Save what, I prithee ?

PH Not to judge, but that
 Hades shall settle ere my soul comply

^a " P breaks his tragic silence, and gives utterance to a cento of scraps from the *Hippolytus Velatus*, *Alceste*, *Bellerophon*, and probably other plays of Euripides " R.

ARISTOPHANES

- ΒΔ σὺ δ' οὖν, ἐπειδὴ τοῦτο κεχάρηκας ποιῶν,
ἐκέισε μὲν μηκέτι βάδιζ', ἀλλ' ἐνθάδε 765
αὐτοῦ μένων δικάζε τοῖσιν οἰκέταις.
- ΦΙ. περὶ τοῦ, τί ληρεῖς,
ΒΔ ταῦθ', ἅπερ ἐκεῖ πράττεται
ὅτι τὴν θύραν ἀνέωξεν ἡ σηκὶς λάθρα,
ταύτης ἐπιβολὴν ψηφιεῖ μίαν μόνην
πάντως δὲ καέκ' ἐδρας ἐκάστοτε. 770
καὶ ταῦτα μὲν νυν εὐλόγως, ἣν ἐξέχῃ
εἴλη κατ' ὀρθρον, ἡλιάσει πρὸς ἥλιον·
ἐὰν δὲ νίφῃ, πρὸς τὸ πῦρ καθήμενος,
ῥοντος, εἰσεῖ κἄν ἔγρη μεσημβρινός,
οὐδεὶς σ' ἀποκλείσει θεσμοθέτης τῇ κυγκλίδι 775
- ΦΙ. τουτί μ' ἄρέσκει
ΒΔ. πρὸς δὲ τούτοις γ', ἣν δίκην
λέγῃ μακράν τις, οὐχὶ πεινῶν ἀναμενεῖς,
δάκνων σεαυτὸν καὶ τὸν ἀπολογούμενον
- ΦΙ. πῶς οὖν διαγιγνώσκεις καλῶς δυνήσομαι
ᾧσπερ πρότερον τὰ πράγματ', ἔτι μασώμενος, 780
- ΒΔ. πολλῶ γ' ἄμεινον καὶ λέγεται γὰρ τουτογί,
ὡς οἱ δικασταὶ ψευδομένων τῶν μαρτύρων
μόλις τὸ πρᾶγμ' ἔγνωσαν ἀναμασώμενοι 785
- ΦΙ. ἀνά τοί με πείθεις ἀλλ' ἐκεῖν' οὐπω λέγεις,
τὸν μισθὸν ὁπόθεν λήψομαι
- ΒΔ. παρ' ἐμοῦ
ΦΙ. καλῶς, 785
ὅτι κατ' ἐμαυτὸν κοῦ μεθ' ἐτέρου λήψομαι
αἰσχιστα γάρ τοί μ' εἰργάσατο Λυσίστρατος
ὁ σκωπτόλης δραχμὴν μετ' ἐμοῦ πρώην λαβών,
ἐλθὼν διεκερματίζετ' ἐν τοῖς ἰχθύσιν,

^a εὐλόγως, "appropriately." A is paving the way for a double pun "In fine weather ἡλιάσει (play the Helias) πρὸς ἥλιον, in 484

THE WASPS, 764-789

- BD Well but if these are really your delights,
Yet why go *There* ? why not remain at home
And sit and judge among your household here ?
- PH Folly ! judge what ?
- BD The same as *There* you do.
Suppose you catch your housemaid on the sly
Opening the door fine her for that, one drachma.
That's what you did at every sitting *There*.
And very aptly,^a if the morning's fine,
You'll fine your culprits, sitting in the sun
In snow, enter your judgements by the fire
While it rains on and—though you sleep till midday,
No archon here will close the door against you
- PH Hah ! I like that
- BD And then, however long
An orator prosed on, no need to fast,
Worrying yourself (ay, and the prisoner too).
- PH But do you really think that I can judge
As well as now, whilst eating and digesting ?
- BD As well ? much better When there's reckless
swearing,
Don't people say, what time and thought and trouble
It took the judges to digest the case ?
- PH I'm giving in But you've not told me yet
How I'm to get my pay.
- BD I'll pay you
- PH Good,
Then I shall have mine to myself, alone ,
For once Lysistratus, the funny fool,
Played me the scurviest trick We'd got one drachma
Betwixt us two he changed it at the fish-stall ,

wet weather *ελαει*, which is really from *ελομαι* (*Pl* 647) and is explained by the Scholiasts as *δικάζεις*, but upon which A plays as if it were from *ελεειμι*, 'you shall go indoors' " R

ARISTOPHANES

κᾶπειτ' ἐπέθηκε τρεῖς λοπίδας μοι κεστρέων· 790
 κἀγὼ 'νέκαψ'· ὀβολοὺς γὰρ ὤομην λαβεῖν·
 κᾷτα βδελυχθεῖς ὀσφρόμενος ἐξέπτυσσα·
 κᾷθ' εἰλκον αὐτόν.

ΒΔ ὁ δὲ τί πρὸς ταῦτ' εἶφ';
 ΦΙ. ὅ τι;

ἄλεκτρονόος μ' ἔφασκε κοιλίαν ἔχειν·
 "ταχὺ γοῦν καθέψεις τὰργύριον," ἢ δ' ὅς λέγων 795

ΒΔ ὁρᾷς ὅσον καὶ τοῦτο δῆτα κερδανεῖς,
 ΦΙ. οὐ πάνν τι μικρόν· ἀλλ' ὅπερ μέλλεις ποιεῖ.

ΒΔ ἀνάμενέ νυν ἐγὼ δὲ ταῦθ' ἤξω φέρων +

ΦΙ. ὄρα τὸ χρῆμα τὰ λόγι' ὥς περαίνεται.
 ἡκηκόειν γὰρ ὡς Ἀθηναῖοί ποτε 800

δικάσοιεν ἐπὶ ταῖς οἰκίαισι τὰς δίκας,
 καὶ τοῖς προθύροις ἀνοικοδομήσοι πᾶς ἀνὴρ
 αὐτῷ δικαστηρίδιον μικρόν πάνν,
 ὥσπερ Ἑκάτατον, πανταχοῦ πρὸ τῶν θυρῶν

ΒΔ ἰδοῦ, τί ἔτ' ἐρεῖς, ὡς ἅπαντ' ἐγὼ φέρω 805
 ὅσαπέρ γ' ἔφασκον, κᾷτι πολλῷ πλείονα.

ἀμὶς μέν, ἦν οὐρητιάσης, αὐτῇ
 παρὰ σοὶ κρεμήσεται ἐγγὺς ἐπὶ τοῦ παττάλου.

ΦΙ σοφόν γε τουτὶ καὶ γέροντι πρόσφορον
 ἐξεῦρες ἀτεχνῶς φάρμακον στραγγουρίας 810

ΒΔ καὶ πῦρ γε τουτί, καὶ προσέστηκεν φακῇ,
 ῥοφεῖν ἐὰν δέῃ τι

ΦΙ τουτ' αὖ δεξιόν·
 καὶ γὰρ πυρέττω, τόν γε μισθὸν λήψομαι.
 αὐτοῦ μένων γὰρ τὴν φακὴν ῥοφήσομαι.
 ἀτὰρ τί τὸν ὄρνιν ὥς ἔμ' ἐξηνέγκατε, 815

THE WASPS, 790-815

Then laid me down three mullet scales • and I,
I thought them obols, popped them in my mouth ^a ;
O the vile smell ! O la ! I spat them out
And collared ^b him

BD

And what said he ?

PH

The rascal !

He said I'd got the stomach of a cock
You'll soon digest hard coin, he says, says he

BD Then there again you'll get a great advantage.

PH Ay, ay, that's something let's begin at once.

BD Then stop a moment whilst I fetch the traps

PH See here now, how the oracles come true

Oft have I heard it said that the Athenians
One day would try their lawsuits in their homes,
That each would have a little Courtlet built
For his own use, in his own porch, before
His entrance, like a shrine of Hecate ^c

BD (*Bustling in with a quantity of judicial properties*)

Now then I hope you're satisfied I've brought

All that I promised, and a lot besides

See here I'll hang this vessel on a peg,

In case you want it as the suit proceeds

PH. Now that I call extremely kind and thoughtful,

And wondrous handy for an old man's needs

BD And here's a fire, and gruel set beside it,

All ready when you want it

PH

Good again

Now if I'm feverish I shan't lose my pay,

For here I'll sit, and sip my gruel too

But why in the world have ye brought me out the
cock ?

^a For carrying money in the mouth *cf.* B 503, E 818

^b ελκον = *in ius trahebam*

^c Small images or shrines of Hecate set up before the doors
that, as representing the Moon, she might guard them at night.

ARISTOPHANES

- ΒΔ ἵνα γ', ἣν καθεύδης ἀπολογουμένου τινός,
 ἄδων ἀνωθεν ἐξεγείρη σ' οὔτοσί
 ΦΙ ἐν ἔτι ποθῶ, τὰ δ' ἄλλ' ἀρέσκει μοι
 ΒΔ τὸ τί;
 ΦΙ θῆρῶν εἰ πως ἐκκομίσεις τὸ τοῦ Λύκου
 ΒΔ πάρεστι τουτί, καὐτὸς ἀναξ οὔτοσί 824
 ΦΙ ὦ δέσποθ' ἥρωσ, ὡς χαλεπὸς ἄρ' ἦσθ' ἰδεῖν.
 ΒΔ. οἷόςπερ ἡμῖν φαίνεται—Κλεώνυμος
 ΞΑ οὔκουν ἔχει γ' οὐδ' αὐτὸς ἥρωσ ὦν ὄπλα
 ΒΔ εἰ θάττον ἐκαθίζου σύ, θάττον ἂν δίκην
 ἐκάλουν
 ΦΙ κάλει νυν, ὡς κάθημαι ἔγὼ πάλαι 825
 ΒΔ φέρε νυν, τίν' αὐτῷ πρῶτον εἰσαγάγω δίκην,
 τί τίς κακὸν δέδρακε τῶν ἐν τῇ οἰκίᾳ,
 ἢ Θραῖττα προσκαύσασα πρῶν τὴν χύτραν
 ΦΙ ἐπίσχεσ οὔτος ὡς ὀλίγου μ' ἀπώλεσας.
 ἄνευ δρυφάκτου τὴν δίκην μέλλεις καλεῖν, 830
 ὁ πρῶτον ἡμῖν τῶν ἱερῶν ἐφαίνετο,
 ΒΔ μὰ τὸν Δί' οὐ πάρεστιν
 ΦΙ. ἀλλ' ἐγὼ δραμὼν
 αὐτὸς κομιοῦμαι τό γε παραντίκ' ἐνδοθεν
 ΒΔ τί ποτε τὸ χρήμ', ὡς δεινὸν ἢ φιλοχωρία
 ΞΑ βάλλ' ἐς κόρακας τοιουτονὶ τρέφειν κύνα 831
 ΒΔ. τί δ' ἔστιν ἑτεόν,
 ΞΑ. οὐ γὰρ ὁ Λάβης ἀρτίως
 ὁ κύων παράξας εἰς τὸν ἱπνὸν ἀναρπάσας
 τροφαλίδα τυροῦ Σικελικὴν κατεδήδοκεν,
 ΒΔ. τοῦτ' ἴρα πρῶτον τὰδίκημα τῷ πατρὶ
 εἰσακτέον μοι σὺ δὲ κατηγόρει παρών. 840

^a Cf 389 B here produces a little image of him

^b A surprise; for C was a notorious coward, cf 19

^c φιλοχωρία describes the attachment to his old haunts which makes him run after "a railing" such as was used in the law
 482

THE WASPS, 816-840

- BD To wake you, father, crowing over head
In case you're dozing whilst a prisoner pleads
- PH One thing I muss, and only one
- BD What's that?
- PH If you could somehow fetch the shrine of Lycus ^a!
- BD Here then it is, and here's the king in person.
- PH O hero lord, how stern you are to see!
- BD Almost, methinks, like our—Cleonymus ^b
- XA Ay, and 'tis true the hero has no shield!
- BD If you got seated sooner, I should sooner
Call a suit on
- PH Call on, I've sat for ages
- BD Let's see what matter shall I bring on first?
Who's been at mischief of the household here?
That careless Thratta now, she charred the pitcher
- PH O stop, for goodness' sake! you've all but killed me
What! call a suit on with no railing here,
Always the first of all our sacred things?
- BD No more there is, by Zeus
- PH I'll run myself
And forage out whatever comes to hand
- BD Heyday! where now? The strange infatuation! ^c
- XA Psha! rot the dog! To keep a cur like this!
- BD What's happened now?
- XA Why, has not Labes ^d here
Got to the kitchen safe, and grabbed a cheese,
A rich Sicilian cheese, and bolted it?
- BD Then that's the first indictment we'll bring on
Before my father you shall prosecute

courts to separate the dicasts from the general public. If the meaning is right the "railing" is = *cancelli*, from which we derive "chancellor". While P is gone a sudden scuffle takes place within and the voice of Xanthias is heard exclaiming at a dog.

^a From λαμβάνω, like our "Grip" or "Pincher," and with a play on Laches (cf. 240)

ARISTOPHANES

- ΕΑ. μὰ Δι' οὐκ ἔγωγ'· ἀλλ' ἄτερός φησιν Κύων
 κατηγορήσειν, ἣν τις εἰσάγῃ γραφήν
 ΒΔ ἴθι νυν, ἄγ' αὐτῷ δεῦρο
 ΕΑ ταῦτα χρῆ ποιεῖν.
 ΒΔ τουτὶ τί ἐστι,
 ΦΙ χοιροκομεῖον 'Εστίας
 ΒΔ εἶθ' ἱεροσυλήσας φέρεις,
 ΦΙ οὐκ, ἀλλ' ἵνα 845
 ἀφ' 'Εστίας ἀρχόμενος ἐπιτρίψω τινά.
 ἀλλ' εἰσαγ' ἀνύσας ὡς ἐγὼ τιμᾶν βλέπω
 ΒΔ φέρε νυν, ἐνέγκω τὰς σανίδας καὶ τὰς γραφάς.
 ΦΙ οἴμοι, διατρίβεις κάπολεις τρυφημερῶν·
 ἐγὼ δ' ἀλοκίζειν ἐδεόμην τὸ χωρίον. 850
 ΒΔ ἰδού.
 ΦΙ κάλει νυν
 ΒΔ ταῦτα δή.
 ΦΙ τίς οὐτοσὶ
 ὁ πρῶτός ἐστιν,
 ΒΔ ἐς κόρακας, ὡς ἄχθομαι,
 ὅτι ἡ 'πελαθόμην τοὺς καδίσκους ἐκφέρειν
 ΦΙ οὗτος σὺ ποῖ θεῖς,
 ΒΔ ἐπὶ καδίσκους
 ΦΙ μηδαμῶς
 ἐγὼ γὰρ εἶχον· γυνύδε γυνὴ ἀνυτρίχυν. 855
 ΒΔ κάλλιστα τοίνυν πάντα γὰρ πάρεστι νῶν
 ὅσων δεόμεθα, πλήν γε δὴ τῆς κλεψύδρας.
 ΦΙ ἡδὲ δὲ δὴ τίς ἐστιν, οὐχὶ κλεψύδρα,
 ΒΔ εὖ γ' ἐκπορίζεις αὐτὰ ἀπιχωρίως

^a Κύων = Κλέων

^b That pigs might be kept within the precincts of the house is clear from P 1106. How the fence which encloses them is specially connected with 'Εστία is not plain, but the name seems

THE WASPS, 841-850

- XA Thank you, not I. This other Cur ^a declares
If there's a charge, he'll prosecute with pleasure.
- BD Bring them both here.
- XA, Yes, yes, sir, so I will.
- BD (To Phil) Hallo, what's this ^b
- PH Pig-railings from the hearth.
- BD Sacrilege, eh ?
- PH No, but I'd trounce some fellow
(As the phrase goes) even from the very hearth ^b
So call away I'm keen for passing sentence
- BD Then now I'll fetch the cause-lists and the pleadings
- PH O these delays ! You weary and wear me out
- BD I've long been dying to commence my furrows ^c
- BD Now then !
- PH Call on
- BD Yes, certainly
- PH, And who
Is first in order ?
- BD Dash it, what a bother !
- PH I quite forgot to bring the voting-urns
- BD Goodness ! where now ?
- PH After the urns
- BD Don't trouble,
I'd thought of that I've got these ladling-bowls.
- BD That's capital then now methinks we have
All that we want No, there's no water-piece
- PH Water-piece, quotha ! pray what call you this ? ^d
- BD Well thought on, father and with shrewd home wit

introduced because at festivals the first libation was poured and the firstlings of the sacrifice were offered to *Εστία*. Hence the phrase *ἀφ' Ἑστίας ἀρχεσθαι* came to mean "make a happy beginning," and B wishes to do this by "trouncing someone"

^b The condemning line on his *πινάκιον*, cf 106 and Intro

^c He points to the *ἄμυς* which his son had brought, 807, and which is to take the place of the *κλεψύδρα* or water-clock by which the orators spoke.

ARISTOPHANES

ἀλλ' ὥς τάχιστα πῦρ τις ἐξενεγκάτω 860
καὶ μυρρίνας καὶ τὸν λιβανωτὸν ἔνδοθεν,
ὅπως ἂν εὐξώμεσθα πρῶτα τοῖς θεοῖς.

ΧΟ. καὶ μὴν ἡμεῖς ἐπὶ ταῖς σπονδαῖς
καὶ ταῖς εὐχαῖς
φήμην ἀγαθὴν λέξομεν ὑμῖν, 865
ὅτι γενναίως ἐκ τοῦ πολέμου
καὶ τοῦ νείκους ξυνέβητον

ΒΔ εὐφημία μὲν πρῶτα νῦν ὑπαρχέτω [στρ
ΧΟ ὦ Φοῖβ' Ἀπολλὸν Πύθι', ἐπ' ἀγαθῇ τύχῃ
τὸ πράγμ' ὁ μηχανᾶται 870
ἐμπροσθεν οὗτος τῶν θυρῶν,
ἅπασιν ἡμῖν ἀρμόσαι
παυσαμένοις πλάνων
Ἰγίε Παιάν

ΒΔ ὦ δέσποτ' ἄναξ, γείτον' Ἀγνιεῦ τοῦμοῦ προθύρου 875
προπύλαιε,
δέξαι τελετὴν καινὴν, ὦναξ, ἣν τῷ πατρὶ καινο-
τομοῦμεν
παῦσόν τ' αὐτοῦ τοῦτο τὸ λίαν στρυφνὸν καὶ
πρίνινον ἦθος,
ἀντὶ σιραίου μελίτος μικρὸν τῷ θυμιδίῳ παραμίξας
ἤδη δ' εἶναι τοῖς ἀνθρώποις
ἥπιον αὐτόν,
τοὺς φεύγοντάς τ' ἐλεεῖν μᾶλλον 880
τῶν γραψαμένων
κάπιδακρύνει ἀντιβολούντων,

^a The obelisk in honour of Apollo which stood in the street (αγνιά) at the entrance

^b The difficulty is that σιραῖον, a boiled down wine (*defrutum*),

THE WASPS, 860-882

Ho, there within ! some person bring me out
A pan of coals, and frankincense, and myrtle,
That so our business may commence with prayer.

- CH We too, as ye offer the prayer and wine,
We too will call on the Powers Divine
To prosper the work begun ,
For the battle is over and done,
And out of the fray and the strife to-day
Fair peace ye have nobly won
- BD Now hush all idle words and sounds profane.
- CH. O Pythian Phoebus, bright Apollo, deign
To speed this youth's design
Wrought here, these gates before,
And give us from our wanderings rest
And peace for evermore.
(The shout of Io Paean is raised)
- BD Agneus ^a ! my neighbour and hero and lord !
who dwellest in front of my vestibule gate,
I pray thee be graciously pleased to accept
the rite that we new for my father create
O bend to a pliant and flexible mood
the stubborn and resolute oak of his will
And into his heart, so crusty and tart,
a trifle of honey for syrup ^b instil
Endue him with sympathies wide,
A sweet and humane disposition,
Which leans to the side of the wretch that is tried,
And weeps at a culprit's petition •

is regularly described as "sweet" R suggests that there is a play on *θυμίδιον* "temper" and *θύμιδιον*, the diminutive of *θυμός*, a herb much eaten by the Athenian poor (*Pl* 253) "Mix," prays Bdelycleon, "honey with his temper, *θυμίδιον*, as he is wont to mix mulled wine with his salad, *θύμιδιον* "

ARISTOPHANES

- καὶ πανσάμενον τῆς δυσκολίας
 ἀπὸ τῆς ὀργῆς
 τὴν ἀκαλήφην ἀφελέσθαι
- ΧΟ. ξυνευχόμεσθα [ταῦτά] σοι ἀπαάδομεν [ἀντ 88]
- νέαισιν ἀρχαῖς, εἵνεκα τῶν προλελεγμένων.
 εὖνοι γάρ ἐσμεν ἐξ οὗ
 τὸν δῆμον ἡσθόμεσθά σου
 φιλοῦντος ὡς οὐδεὶς ἀνὴρ
 τῶν γε νεωτέρων 89
- ΒΔ εἴ τις θύρασιν ἡλιαστής, εἰσίστω·
 ὡς ἡνίκ' ἂν λέγωσιν, οὐκ ἐσφρήσομεν.
- ΦΙ τίς ἄρ' ὁ φεύγων οὗτος, ὅσον ἀλώσεται.
- ΒΔ ἀκούετ' ἤδη τῆς γραφῆς "ἐγράψατο
 Κύνων Κυδαθηναίεὺς Λάβητ' Αἰξωνέα, 89
- τὸν τυρόν ἀδικεῖν ὅτι μόνος κατήσθιεν
 τὸν Σικελικὸν τίμημα κλωὸς σύκινος"
- ΦΙ. θάνατος μὲν οὖν κύνειος, ἣν ἅπαξ ἀλῶ
- ΒΔ. καὶ μὴν ὁ φεύγων οὐτοσὶ Λάβης πάρα
- ΦΙ. ὦ μιαρὸς οὗτος ὡς δὲ καὶ κλέπτον βλέπει 90
- οἶον σεσηρὼς ἐξαπατήσειν μ' οἶεται
 ποῦ δ' οὖν ὁ διώκων, ὁ Κυδαθηναίεὺς Κύνων,
- ΚΤΩΝ αὐ αὐ
- ΒΔ. παρέστιν
- ΞΑ. ἕτερος οὗτος αὐ Λάβης,
 ἀγαθὸς γ' ὑλακτεῖν καὶ διαλείχειν τὰς χύτρας.
- ΒΔ σίγα, καθίζε, σὺ δ' ἀναβὰς κατηγορεῖ
- ΦΙ. φέρε νυν, ἅμα τήνδ' ἐγχεάμενος καγὼ ροφῶ.
- ΞΑ. τῆς μὲν γραφῆς ἠκούσαθ' ἣν ἐγραψάμην,
 ἄνδρες δικασταί, τουτονὶ δεινότατα γάρ

* After the solemn prayers, etc (863 seq) the judicial proceedings now commence, B. as the κήρυξ or usher of the Court first making the customary proclamation.

THE WASPS, 883-908

- From harshness and anger to turn,
 May it now be his constant endeavour,
 And out of his temper the stern
 Sharp sting of the nettle to sever
- CH. We in thy prayers combine, and quite give in
 To the new rule, for the aforesaid reasons.
 Our heart has stood our friend
 And loved you, since we knew
 That you affect the people more
 Than other young men do
- BD. Is any Justice out there ? let him enter ^a
 We shan't admit him when they've once begun
- PH Where is the prisoner fellow ? won't he catch it !
- BD O yes ! attention ! (*Reads the indictment*)
Cur of Cydathon
Hereby accuses Labes of Aexone,
For that, embezzling a Sicilian cheese,
Alone he ate it Fine,^b one fig-tree collar
- PH Nay, but a dog's death, an' he's once convicted
- BD Here stands, to meet the charge, the prisoner Labes.
- PH O the vile wretch ! O what a thievish look !
 See how he grins, and thinks to take me in
 Where's the Accuser, Cur of Cydathon ?
- CUR. Bow !
- BD. Here he stands
- XA. Another Labes this,
 Good dog to yelp and lick the platters clean
- BD St ! take your seat (*To Cur*)
 Go up and prosecute
- PH Meanwhile I'll ladle out and sip my gruel.
- XA ^c Ye have heard the charge, most honourable judges,
 I bring against him Scandalous the trick

^b The penalty proposed by the prosecutor.

^c Xanthias here speaks for Κύων (= Κλέων).

ARISTOPHANES

- ἔργων δέδρακε καὶ μετὰ καὶ τὸ ῥυππαπαῖ
 ἀποδράς γάρ ἐς τὴν γωνίαν τυρὸν πολλὸν 910
 κατεσικέλιξε κἀνέπλητ' ἐν τῷ σκότῳ
- ΦΙ. νῆ τὸν Δί', ἀλλὰ δῆλός ἐστ'· ἔμοιγέ τοι
 τυροῦ κάκιστον ἀρτίως ἐνήρυγεν
 ὁ βδελυρὸς οὗτος
- ΞΑ. κοὺ μετέδωκ' αἰτοῦντί μοι.
 καίτοι τίς ὑμᾶς εὖ ποιεῖν δυνήσεται, 915|
 ἦν μὴ τι καί μοι τις προβάλλῃ τῷ κυνί,
- ΦΙ. οὐδὲν μετέδωκεν, οὐδὲ τῷ κοινῷ γ' ἐμοί.
 θερμὸς γὰρ ἀνὴρ οὐδὲν ἤττον τῆς φακῆς.
- ΒΔ. πρὸς τῶν θεῶν, μὴ προκαταγίγνωσκ', ὦ πάτερ,
 πρὶν ἂν γ' ἀκούσῃς ἀμφοτέρων
- ΦΙ. ἀλλ', ὦγαθέ, 920
 τὸ πρᾶγμα φανερόν ἐστιν αὐτὸ γὰρ βοᾷ
- ΞΑ. μὴ νυν ἀφήτέ γ' αὐτόν, ὥς ὄντ' αὐτὸν πολὺ
 κυνῶν ἀπάντων ἀνδρα μονοφαγίστατον,
 ὅστις περιπλεύσας τὴν θυνίαν ἐν κύκλῳ
 ἐκ τῶν πόλεων τὸ σκῆρον ἐξεδήδοκεν 925
- ΦΙ. ἐμοὶ δέ γ' οὐκ ἔστ' οὐδὲ τὴν ὑδρίαν πλάσαι
- ΞΑ. πρὸς ταῦτα τοῦτον κολάσας· οὐ γὰρ ἂν ποτε
 τρέφειν δύναιτ' ἂν μία λόχμη κλέπτα δύο
 ἵνα μὴ κεκλάγγω διὰ κενῆς ἄλλως ἐγώ
 εἰάν δέ μῃ, τὸ λοιπὸν οὐ κεκλάγξομαι 930
- ΦΙ. ἰὸν ἰοῦ
 ὅσας κατηγόρησε τὰς πανουργίας
 κλέπτον τὸ χρήμα τάνδρός οὐ καὶ σοὶ δοκεῖ,
 ὦλεκτρον, νῆ τὸν Δί', ἐπιμύει γέ τοι

^a τὸ ῥυππαπαῖ, the measured cry to which sailors rowed (cf F 1073), here put for the sailors themselves.

^b Cf K 1017, where Cleon claims to be the "watch-dog" of

THE WASPS, 909-934

- He played us all, me and the Sailor-laddies.^a
 Alone, in a corner, in the dark, he gorged,
 And munched, and crunched, and Siciliced the cheese!
PH. Pheugh! the thing's evident the brute this instant
 Breathed in my face the filthiest whuff of cheese
 O the foul skunk!
- XA.** And would not give me any,
 Not though I asked Yet can *he* be your friend
 Who won't throw anything to Me, the dog^b?
- PH** Not give you any! No, nor Me, the state.
 The man's a regular scorcher, (*burns his mouth*)
like this gruel
- BD** Come don't decide against us, pray don't, father,
 Before you've heard both sides
- PH.** But, my dear boy,
 The thing's self-evident, speaks for itself
- XA** Don't let him off, upon my life he is
 The most lone-eatingest dog that ever was
 The brute went coasting round and round the mortar,^c
 And snapped up all the rind off all the cities
- PH** And I've no mortar even to mend my pitcher!
- XA** So then be sure you punish him For why?
 One bush, they say, can never keep two thieves
 Lest I should bark, and bark, and yet get nothing.
 And if I do I'll never bark again
- PH** Soh! soh!
 Here's a nice string of accusations truly!
 A rare thief of a man! You think so too,
 Old gamecock? Ay, he winks his eye, he thinks so.

the state In the next line P. as a representative of the dicastery
 claims to be the State itself

^a Apparently here the pan in which the cheese was kept
σκήρον is some hard stuff from which cement could be made, and
 also the rind of cheese "In translating I have been obliged to
 transfer the play on words from *σκήρον* to *θυελα*" R

ARISTOPHANES

- ὁ θεσμοθέτης ποῦ 'σθ' οὗτος, ἀμίδα μοι δότω. ⁹⁴⁴
- ΒΔ αὐτὸς καθελοῦ τοὺς μάρτυρας γὰρ ἐσκαλῶ
 Λάβητι μάρτυρας παρῆναι, τρύβλιον,
 δοίδυκα, τυρόκνηστιν, ἐσχάραν, χύτραν,
 καὶ τᾶλλα τὰ σκεύη τὰ προσκεκαυμένα
 ἀλλ' ἔτι σύ γ' οὐρεῖς καὶ καθίζεις οὐδέπω; 944
- ΦΙ. τοῦτον δέ γ' οἶμ' ἐγὼ χεσεῖσθαι τήμερον
- ΒΔ. οὐκ αὖ σὺ παύσει χαλεπὸς ὦν καὶ δύσκολος,
 καὶ ταῦτα τοῖς φεύγουσιν, ἀλλ' ὁδὰς ἔχει,
 ἀνάβαιν', ἀπολογοῦ τί σεσιώπηκας; λέγε.
- ΦΙ. ἀλλ' οὐκ ἔχειν οὗτός γ' ἔοικεν ὃ τι λέγῃ 945
- ΒΔ. οὐκ, ἀλλ' ἐκεῖνό μοι δοκεῖ πεπονθέναι,
 ὅπερ ποτὲ φεύγων ἔπαθε καὶ Θουκυδίδης·
 ἀπόπληκτος ἐξαίφνης ἐγένετο τὰς γνάβους.
 παρέχ' ἐκποδῶν. ἐγὼ γὰρ ἀπολογήσομαι
 Χαλεπὸν μὲν, ὦνδρες, ἐστὶ διαβεβλημένου 954
 ὑπεραποκρίνεσθαι κυνός· λέξω δ' ὅμως
 ἀγαθὸς γάρ ἐστι καὶ διώκει τοὺς λύκους
- ΦΙ. κλέπτῃς μὲν οὖν οὗτός γε καὶ ξυνωμότης
- ΒΔ. μὰ Δί', ἀλλ' ἄριστός ἐστι τῶν νυνὶ κυνῶν,
 οἷός τε πολλοῖς προβατίοις ἐφεστάναι 954
- ΦΙ. τί οὖν ὄφελος, τὸν τυρὸν εἰ κατεσθίει,
- ΒΔ. ὅτι σοῦ προμάχεται καὶ φυλάττει τὴν θύραν
 καὶ τᾶλλ' ἄριστός ἐστιν εἰ δ' ὑφείλετο,
 ξύγγνωθι κιθαρίζειν γὰρ οὐκ ἐπίσταται.
- ΦΙ. ἐγὼ δ' ἐβουλόμην ἂν οὐδὲ γράμματα, 95
- ἵνα μὴ κακουργῶν ἐνέγραψ' ἡμῖν τὸν λόγον
- ΒΔ. ἄκουσον ὦ δαιμόνιέ μου τῶν μαρτύρων

^a "Laches, a plain blunt man, and no orator as Cleon was, is so taken aback by the charges brought against him, that he has not a word to say" R ^b Cf A. 703

^c Apparently proverbial, for "he has never had much education" or the like.

THE WASPS, 935-962

- Archon ! Hi, fellow, hand me down the vessel.
 BD. Reach it yourself ; I'll call my witnesses
 The witnesses for Labes, please stand forward !
 Pot, pestle, grater, brazier, water-jug,
 And all the other scarred and charred utensils
 (To *Phil*)
 Good heavens, sir, finish there, and take your seat !
 PH I guess I'll finish *him* before I've done.
 BD What ! always hard and pitiless, and that
 To the prisoners, always keen to bite !
 (To *Labes*)
 Up, plead your cause . what, quite dumbfounded ^a ?
 speak
 PH Seems he's got nothing in the world to say
 BD Nay, 'tis a sudden seizure, such as once
 Attacked Thucydides ^b when brought to trial.
 'Tis tongue-paralysis that stops his jaws
 (To *Labes*)
 Out of the way ! I'll plead your cause myself.
 O sirs, 'tis hard to argue for a dog
 Assailed by slander nevertheless, I'll try
 'Tis a good dog, and drives away the wolves.
 PH A thief I call him. and CONSPIRATOR
 BD Nay, he's the best and worthiest dog alive,
 Fit to take charge of any number o' sheep
 PH What use in that, if he eat up the cheese ?
 BD. Use ! why, he fights your battles, guards your door ;
 The best dog altogether If he filched,
 Yet O forgive he never learnt the lyre ^c
 PH I would to heaven he had never learned his letters,
 Then he'd not given us all this tiresome speech ^d
 BD Nay, nay, sir, hear my witnesses, I beg

^a The dog, says the Scholiast, is supposed to have " given his advocate a written speech."

ARISTOPHANES

ἀνάβηθι, τυρόκηστι, καὶ λέξον μέγα·
 σὺ γὰρ ταμιεύουσ' ἔτυχες ἀπόκρῃαι σαφῶς,
 εἰ μὴ κατέκησας τοῖς στρατιώταις ἄλαβες.
 φησὶ κατακνήσαι

963

- ΦΙ νῆ Δί', ἀλλὰ ψεύδεται.
 ΒΔ ὦ δαιμόνι', ἐλέει ταλαιπωρουμένους
 οὗτος γὰρ ὁ Λάβης καὶ τραχήλι' ἐσθίει
 καὶ τὰς ἀκάνθας, κοῦδέποτ' ἐν ταυτῷ μένει.
 ὁ δ' ἕτερος οἶός ἐστιν οἰκουρὸς μόνον
 αὐτοῦ μένων γὰρ ἅττ' ἂν εἴσω τις φέρῃ,
 τούτων μεταίτεῖ τὸ μέρος εἰ δὲ μή, δάκνει
 ΦΙ αἰβοῖ, τί κακὸν ποτ' ἐστ' ὅτῳ μαλάττομαι,
 κακὸν τι περιβαίνει με κἀναπείθομαι
 ΒΔ ἴθ', ἀντιβολῶ σ', οἰκτεῖρατ' αὐτόν, ὦ πάτερ,
 καὶ μὴ διαφθείρητε ποῦ τὰ παιδία,
 ἀναβαινετ', ὦ πόνηρα, καὶ κνυζούμενα
 αἰτεῖτε κἀντιβολεῖτε καὶ δακρύετε
 ΦΙ κατάβα κατάβα κατάβα κατάβα
 ΒΔ καταβήσομαι
 καίτοι τὸ κατάβα τοῦτο πολλοὺς δὴ πάνν
 ἐξηπάτηκεν ἀτὰρ ὁμως καταβήσομαι
 ΦΙ ἐς κόρακας ὥς οὐκ ἀγαθὸν ἐστὶ τὸ ροφεῖν.
 ἐγὼ γὰρ ἀπεδάκρυσσα νῦν, γνώμην ἐμήν,
 σὺδὲν πτεγ' γ' ἀλλ' ἢ τῆς φακῆς ἐμπλήμενυς.
 ΒΔ οὐκουν ἀποφεύγει δῆτα,
 ΦΙ χαλεπὸν εἰδέναι.
 ΒΔ ἴθ', ὦ πατρίδιον, ἐπὶ τὰ βελτίῳ τρέπου
 τηνδὶ λαβὼν τὴν ψῆφον ἐπὶ τὸν ὕστερον
 μύσας παρᾶξον κάπολυσον, ὦ πάτερ
 ΦΙ οὐ δῆτα κιθαρίζειν γὰρ οὐκ ἐπίσταμαι.

974

976

980

981

ARISTOPHANES

- ΒΔ. φέρε νῦν σε τηδὶ τὴν ταχίστην περιάγῳ 990
 ΦΙ ὁδ' ἔσθ' ὁ πρότερος,
 ΒΔ. οὗτος
 ΦΙ. αὐτὴ 'ντευθενί.
 ΒΔ. ἐξηπάτῃται, ἀπολέλυκεν οὐχ ἑκὼν
 φέρ' ἐξεράσω
 ΦΙ πῶς ἄρ' ἠγωνίσμεθα,
 ΒΔ. δείξειν ἔοικεν ἐκπέφευγας, ὦ Λάβης
 πάτερ πάτερ, τί πέπονθας,
 ΦΙ οἴμοι, ποῦ 'σθ' ὕδωρ, 995
 ΒΔ. ἔπαιρε σαυτόν.
 ΦΙ εἰπέ νυν ἐκείνό μοι,
 ὄντως ἀπέφυγε,
 ΒΔ. νῆ Δί'
 ΦΙ οὐδέν εἰμ' ἄρα
 ΒΔ. μὴ φροντίσης, ὦ δαιμόνι', ἀλλ' αἰίστασο.
 ΦΙ πῶς οὖν ἐμαυτῷ τοῦτ' ἐγὼ ξυνείσομαι,
 φεύγοντ' ἀπολύσας ἄνδρα, τί ποτε πείσομαι, 1000
 ἀλλ', ὦ πολυτίμητοι θεοί, ξύγγνωτέ μοι
 ἄκων γὰρ αὐτ' ἔδρασα κοῦ τοῦμοῦ τρόπου
 ΒΔ. καὶ μηδέν ἀγανάκει γ' ἐγὼ γάρ σ', ὦ πάτερ,
 θρέψω καλῶς, ἄγων μετ' ἐμαυτοῦ πανταχοῦ,
 ἐπὶ δεῖπνον, εἰς ξυμπόσιον, ἐπὶ θεωρίαν, 1005
 ὥσθ' ἠδέως διαίγειν σε τὸν λυσιπὸν χρόνον
 κοῦκ ἐγχανεῖται σ' ἐξαπατῶν Ὑπέρβολος
 ἀλλ' εἰσῴωμεν
 ΦΙ. ταῦτα νῦν, εἴπερ δοκεῖ
 ΧΘ ἀλλ' ἵτε χαίροντες ὅποι βούλεσθ'

* The Chorus here dismiss the actors and address the audience in the Parabasis. This is here perfect in its seven parts as defined by Pollux (iv. 112)—(1) κομμάτιον a short prelude, 1009-502

THE WASPS, 990-1009

- BD Here, let me lead you round the handiest way.
 PH. Is this the Nearer ?
 BD. This is
 PH In she goes.
 BD (*Aside*) Duped, as I live ! acquits him by mistake !
 (*Aloud*) I'll do the counting.
 PH Well, how went the battle ?
 BD. We shall soon see O Labes, you're acquitted !
 Why, how now, father ?
 PH (*Faintly*) Water, give me water !
 BD. Hold up, sir, do
 PH Just tell me only this,
 Is he INDEED acquitted ?
 BD Yes
 PH I'm done for
 BD Don't take it so to heart · stand up, sir, pray
 PH How shall I bear this sin upon my soul ?
 A man acquitted ! What awaits me now ?
 Yet, O great gods ! I pray you pardon me,
 Unwilled I did it, not from natural bent.
 BD And don't begrudge it ; for I'll tend you well,
 And take you, father, everywhere with me,
 To feasts, to suppers, to the public games
 Henceforth in pleasure you shall spend your days,
 And no Hyperbolus delude and mock you
 But go we in.
 PH Yes, if you wish it, now
 CH Yea, go rejoicing your own good way,^a
 Wherever your path may be ,

1014 , (2) the Parabasis proper 1015-50, where the poet speaks in his own character, ending (3) with the Pnigos 1051-9 (so called because it was to be "sung without taking breath") Then come (4) the *στροφή* 1060-70 , (5) the *ἐπιρρημα* 1071-90 , (6) *ἀντιστροφος* 1091-1101 , and (7) *ἀντεπιρρημα* 1102-21, in which the Chorus explains its own character.

ARISTOPHANES

ὑμεῖς δὲ τέως, ὦ μυριάδες 1010
 ἀναρίθμητοι,
 νῦν μὲν τὰ μέλλοντ' εὖ λέγε-
 σθαι μὴ πέσῃ φαύλως χαμᾶζ'
 εὐλαβεῖσθε
 τοῦτο γὰρ σκαιῶν θεατῶν
 ἐστὶ πάσχειν, κοῦ πρὸς ὑμῶν.

νῦν αὖτε λεῖψ' πρόσχετε τὸν νοῦν, εἴπερ καθαρὸν τι φιλεῖτε 1015
 μέμψασθαι γὰρ τοῖσι θεαταῖς ὁ ποιητῆς νῦν ἐπιθυμεῖ.
 ἀδικεῖσθαι γὰρ φησιν πρότερος πόλλ' αὐτοὺς εὖ πεποη-
 κώς,

τὰ μὲν οὐ φανερώς, ἀλλ' ἐπικουρῶν κρύβδην ἑτέροισι
 ποιηταῖς,
 μιμησάμενος τὴν Εὐρυκλέους μαντείαν καὶ διάνοιαν,
 εἰς ἄλλοτρίας γαστέρας ἐνδὺς κωμωδικὰ πολλὰ χέασθαι 1020
 μετὰ τοῦτο δὲ καὶ φανερώς ἤδη κινδυνεύων καθ' ἑαυτόν,
 οὐκ ἄλλοτρίων, ἀλλ' οἰκείων Μουσῶν στόμαθ' ἡνιοχήσας
 ἄρθεις δὲ μέγας καὶ τιμηθεὶς ὥς οὐδείς πώποτ' ἐν ὑμῖν,
 οὐκ ἔκτελέσαι φησὶν ἐπαρθεὶς οὐδ' ὀγκῶσαι τὸ φρόνημα,
 οὐδὲ παλαιόστρας περικωμᾶζειν πειρῶν οὐδ' εἴ τις
 ἔραστής,

1021
 κωμωδεῖσθαι παιδίχ' ἑαυτοῦ μισῶν ἔσπευδε πρὸς αὐτόν,
 οὐδενὶ πώποτέ φησι πιθέσθαι, γνώμην τιν' ἔχων ἐπιεικῇ,

* His early comedies, including the *Acharnians*, were exhibited in the name of Callistratus.

THE WASPS, 1010-1027

But you, ye numberless myriads, stay
 And listen the while to me.
 Beware lest the truths I am going to say
 Unheeded to earth should fall,
 For that were the part of a fool to play,
 And not your part at all

Now ALL ye people attend and hear,
 if ye love a simple and genuine strain,
 For now our poet, with right good will,
 of you, spectators, must needs complain
 Ye have wronged him much, he protests, a bard
 who had served you often and well before ;
 Partly, indeed, himself unseen,
 assisting others to please you more ,^a
 With the art of a Eurycles, weird and wild,
 he loved to dive in a stranger's breast,^b
 And pour from thence through a stranger's lips
 full many a sparkling comical jest ;
 And partly at length in his own true form,
 as he challenged his fate by himself alone,
 And the Muses whose bridled mouths he drave,
 were never another's, were all his own.
 And thus he came to a height of fame
 which none had ever achieved before,
 Yet waxed not high in his own conceit,
 nor ever an arrogant mind he bore.
 He never was found in the exercise-ground,
 corrupting the boys · he never complied
 With the suit of some dissolute knave, who loathed
 that the vigilant lash of the bard should chide
 His vile effeminate boylove No !
 he kept to his purpose pure and high,

^a E. was an ἐγγαστριμυθος or " ventriloquist "

ARISTOPHANES

ἵνα τὰς Μούσας αἰσιν χρήται μὴ προαγωγούς ἀποφήνῃ
 οὐδ' ὅτε πρῶτόν γ' ἤρξε διδάσκειν, ἀνθρώποις φῆσ' ἐπι-
 θέσθαι,
 ἀλλ' Ἑρακλέους ὀργὴν τιν' ἔχων τοῖσι μεγίστοις ἐπι-
 χειρεῖν, 1030
 θρασέως ξυστὰς εὐθύς ἀπ' ἀρχῆς αὐτῷ τῷ καρχαρ-
 ὄδοντι,
 οὐδ' δεινότερα μὲν ἀπ' ὀφθαλμῶν Κύννης ἀκτῖνες ἔλαμπον,
 ἑκατὸν δὲ κύκλῳ κεφαλὰι κολάκων οἰμωξομένων
 ἐλιχμῶντο
 περὶ τὴν κεφαλὴν, φωνὴν δ' εἶχεν χαράδρας ὄλεθρον
 τετοκυίας,
 φώκης δ' ὀσμὴν, Λαμίας δ' ὄρχεις ἀπλύτους, πρωκτὸν δὲ
 καμῆλου 1034
 τοιοῦτον ἰδὼν τέρας οὐ φησιν δείσας καταδωροδοκῆσαι,
 ἀλλ' ὑπὲρ ὕμῶν ἔτι καὶ νυνὶ πολεμεῖ φησὶν τε μετ' αὐτοῦ
 τοῖς ἡπιάλοις ἐπιχειρῆσαι πέρυσιν καὶ τοῖς πυρετοῖσιν,
 οἱ τοὺς πατέρας τ' ἤγχον νύκτωρ καὶ τοὺς πάππους
 ἀπέπνιγον,
 κατακλινόμενοί τ' ἐπὶ ταῖς κοίταις ἐπὶ τοῖσιν ἀπράγμοσιν
 ὕμῶν 1040
 ἀντωμοσίας καὶ προσκλήσεις καὶ μαρτυρίας συνεκόλλων,
 ὥστ' ἀναπηδᾶν δειμαίνοντας πολλοὺς ὡς τὸν πολέμαρχον.
 τυννῶνδ' εὐρύντες ἀλεξίκυκλον, τῆς χῶμας-τῆλδε κταίρετῆν,

^a Lit "began to teach" i.e. the Chorus supplied by the State, thus producing the play in his own name as κωμῳδοδιδάσκαλος, which he first did in the *Knights*

^b The epithet also applied to Cleon, *K* 1017

^c A shameless prostitute

^d Lit. "heads", the reference is to Typhoeus with his hundred snake-heads (κεφαλὰι ὄφιοι, Hes *Theog* 825)

^e He refers to the attack on the Sophists made the year before in the *Clouds*. "As agues and fevers," says the Scholiast, "harm men's bodies, so do these men the city."

THE WASPS, 1028-1043

That never the Muse, whom he loved to use,
the villainous trade of a bawd should ply
When first he began to exhibit plays,^a
no paltry MEN for his mark he chose,
He came in the mood of a Heracles forth
to grapple at once with the mightiest foes
In the very front of his bold career
with the jag-toothed ^b Monster he closed in fight,
Though out of its fierce eyes flashed and flamed
the glare of Cynna's ^c detestable light,
And a hundred horrible sycophants' tongues ^d
were twining and flickering over its head,
And a voice it had like the roar of a stream
which has just brought forth destruction and dread,
And a Lamia's groin, and a camel's loin,
and foul as the smell of a seal it smelt
But He, when the monstrous form he saw,
no bribe he took and no fear he felt,
For you he fought, and for you he fights
and then last year with adventurous hand
He grappled besides with the Spectral Shapes,
the Agues and Fevers that plagued our land, ^e
That loved in the darksome hours of night
to throttle fathers, and grandsires choke,
That laid them down on their restless beds,
and against your quiet and peaceable folk
Kept welding together proofs and writs
and oath against oath, till many a man
Sprang up, distracted with wild affright,
and off in haste to the Polemarch ran ^f
Yet although such a champion ^g as this ye had found,
to purge your land from sorrow and shame,

¹ i.e. for help, cf. *δοῦναι τοῖς πολίταις ὃ ἀρχὼν, ταῦτα τοῖς μετοίκους ὁ πολέμαρχος*, *Arist. Pol. Ath.* 58.

^a ἀλεξίκακος is a special epithet of Heracles, cf C 1372.

ARISTOPHANES

πέρυσιν καταπροῦδοτε καινοτάταις σπείραντ' αὐτὸν δια-
 νοίαις,
 ὥς ὑπὸ τοῦ μὴ γινῶναι καθαρῶς ὑμεῖς ἐποιήσατ' ἀναλδεῖς 1045
 καίτοι σπένδων πόλλ' ἐπὶ πολλοῖς ὀμνυσιν τὸν Διόνυσον
 μὴ πώποτ' ἀμείνον' ἔπη τούτων κωμωδικὰ μηδέν'
 ἀκοῦσαι
 τοῦτο μὲν οὖν ἔσθ' ὑμῖν αἰσχρὸν τοῖς μὴ γνοῦσιν παρα-
 χρῆμα,
 ὃ δὲ ποιητῆς οὐδὲν χείρων παρὰ τοῖσι σοφοῖς νενόμισται,
 εἰ παρελαύνων τοὺς ἀντιπάλους τὴν ἐπίνοιαν ξυνέτρυφεν 1050

ἀλλὰ τὸ λοιπὸν τῶν ποιητῶν,
 ὦ δαιμόνιοι, τοὺς ζητοῦντας
 καινόν τι λέγειν κᾶξευρίσκειν
 στέργετε μᾶλλον καὶ θεραπεύετε,
 καὶ τὰ νοήματα σώζεσθ' αὐτῶν. 1055
 ἐσβάλλετε τ' εἰς τὰς κιβωτοὺς
 μετὰ τῶν μήλων
 καὶ ταῦτα ποιῆθ', ὑμῖν δι' ἔτους
 τῶν ἱματίων
 ὀζήσῃ δεξιότητος

ὦ πάλαι ποτ' ὄντες ἡμεῖς ἄλκιμοι μὲν ἐν χοροῖς, 1060
 ἄλκιμοι δ' ἐν μάχαις,
 καὶ κατ' αὐτὸ δὴ μόνον τοῦτ' ἄνδρες ἄλκιμώτατοι,
 πρὶν ποτ' ἦν, πρὶν ταῦτα νῦν δ'
 οἴχεται, κύκνου τέ γε πολιώτεραι δὴ
 αἰδ' ἐπανθοῦσιν τρίχες 1065

^a i.e. when the *Clouds* was rejected

^b μήλων "this is, I suppose, *citrons*, μήλα *Περσικά* or *Μηδικά* commonly placed in wardrobes to preserve clothes from moths and the like" R

THE WASPS, 1044-1065

Ye played him false when to reap, last year,
the fruit of his novel designs he came,^a
Which, failing to see in their own true light,
ye caused to fade and wither away
And yet with many a deep libation,
invoking Bacchus, he swears this day
That never a man, since the world began,
has witnessed a cleverer comedy
Yours is the shame that ye lacked the wit
its infinite merit at first to see.
But none the less with the wise and skilled
the bard his accustomed praise will get,
Though when he had distanced all his foes,
his noble Play was at last upset.

BUT O FOR the future, my Masters, pray
Show more regard for a genuine Bard
Who is ever inventing amusements new
And fresh discoveries, all for you
Make much of his play, and store it away,
And into your wardrobe throw it
With the citrons ^b sweet and if this you do,
Your clothes will be fragrant, the whole year through,
With the volatile wit of the Poet.

O OF OLD renowned and strong,
in the choral dance and song,
In the deadly battle throng,
And in this, our one distinction,
manliest we, mankind among !
Ah, but that was long ago
Those are days for ever past .
Now my hairs are whitening fast,
Whiter than the swan they grow.

ARISTOPHANES

ἀλλὰ καὶ τῶν λευφάνων δεῖ
 τῶνδε ῥώμην νεανικὴν σχεῖν·
 ὥς ἐγὼ τοῦμόν νομίζω
 γῆρας εἶναι κρεῖττον ἢ πολ-
 λῶν κικίννους νεανίων καὶ
 σχῆμα κεῦρυπρωκτίαν.

107

εἴ τις ὑμῶν, ὦ θεαταί, τὴν ἐμὴν ἰδὼν φύσιν
 εἶτα θαυμάζει μ' ὁρῶν μέσον διεσφηκωμένον,
 ἥτις ἡμῶν ἐστὶν ἡ 'πίνοια τῆς ἐγκεντρίδος,
 ῥαδίως ἐγὼ διδάξω, "κἂν ἄμουσος ἦ τὸ πρῖν"
 ἐσμέν ἡμεῖς, οἷς πρόσσεσι τοῦτο τοῦρροπύγιον, 107A
 Ἀττικοὶ μόνοι δικαίως ἐγγενεῖς αὐτόχθονες,
 ἀνδρικώτατον γένος καὶ πλεῖστα τήνδε τὴν πόλιν
 ὠφελῆσαν ἐν μάχαισι, ἡνίκ' ἦλθ' ὁ βάρβαρος,
 τῷ καπνῷ τύφῳ ἅπασαν τὴν πόλιν καὶ πυρπολῶν,
 ἐξελεῖν ἡμῶν μενοινῶν πρὸς βίαν τὰνθρήνια. 1080
 εὐθέως γὰρ ἐκδραμόντες σὺν δόρει σὺν ἀσπίδι
 ἐμαχόμεσθ' αὐτοῖσι, θυμὸν ὀξύτην πεπωκότες,
 στὰς ἀνὴρ παρ' ἀνδρ', ὑπ' ὀργῆς τὴν χελύνην ἐσθίων·
 ὑπὸ δὲ τῶν τοξευμάτων οὐκ ἔστιν ἰδεῖν τὸν οὐρανόν

* The Chorus in what follows speak of themselves as veterans of the Persian war. But "in making them actually present at the battle of Marathon, 68 years before, . . . Aristophanes is treating them as types rather than individuals." R.

* The Greek phrase is borrowed from the *Strophoea* of Euripides, where it is Love that makes a man a poet "though he was not one before", cf Plato, *Symp.* 196 E.

* Referring to the Spartan reply at Thermopylae when word was brought that the Persian arrows would "hide the sun"— "That is good news: we shall fight in the shade", cf Herod. vii. 226.

THE WASPS, 1066-1084

Yet in these our embers low
 still some youthful fires must glow.
Better far our old-world fashion,
Better far our ancient truth,
Than the curls and dissipation
Of your modern youth ^a

Do you wonder, O spectators,
 thus to see me spliced and braced,
Like a wasp in form and figure,
 tapering inwards at the waist ?
Why I am so, what's the meaning
 of this sharp and pointed sting,
Easily I now will teach you,
 though you "knew not anything" ^b
We on whom this stern-appendage,
 this portentous tail is found,
Are the genuine old Autochthons,
 native children of the ground ;
We the only true-born Attics,
 of the staunch heroic breed,
Many a time have fought for Athens,
 guarding her in hours of need ;
When with smoke and fire and rapine
 forth the fierce Barbarian came,
Eager to destroy our wasps-nests,
 smothering all the town in flame,
Out at once we rushed to meet him
 on with shield and spear we went,
Fought the memorable battle,
 primed with fiery hardiment ;
Man to man we stood, and, grimly,
 gnawed for rage our under lips.
Hah ! their arrows hail so densely,
 all the sun is in eclipse ! ^c

ARISTOPHANES

ἀλλ' ὅμως ἀπεωσάμεσθα ξὺν θεοῖς πρὸς ἐσπέραν. 1085
 γλαυξ γὰρ ἡμῶν πρὶν μάχεσθαι τὸν στρατὸν διέπτατο
 εἶτα δ' εἰπόμεσθα θυννάζοντες εἰς τοὺς θυλάκους,
 οἱ δ' ἔφενγον τὰς γνάθους καὶ τὰς ὀφρῦς κεντούμενοι
 ὥστε παρὰ τοῖς βαρβάροισι πανταχοῦ καὶ νῦν ἔτι
 μηδὲν Ἀπτικοῦ καλεῖσθαι σφήκος ἀνδρικώτερον 109

ἄρα δεινὸς ἦ τόθ' ὥστε πάντα μὴ δεδοικέναι,
 καὶ κατεστρεψάμην
 τοὺς ἐναντίους, πλέων ἐκείσε ταῖς τριήρεσιν.
 οὐ γὰρ ἦν ἡμῖν ὅπως
 ῥῆσιν εὖ λέξειν ἐμέλλομεν τότε, οὐδὲ 1095
 συκοφαντήσειν τινα
 φροντίς, ἀλλ' ὅστις ἐρέτης ἔ-
 σοιτ' ἄριστος τοιγαροῦν πολ-
 λὰς πόλεις Μήδων ἐλόντες,
 αἰτιώτατοι φέρεσθαι
 τὸν φόρον δεῦρ' ἐσμέν, ὃν κλέ- 1100
 πτουςιν οἱ νεώτεροι

πολλὰχοῦ σκοποῦντες ἡμᾶς εἰς ἅπανθ' εὐρήσετε
 τοὺς τρόπους καὶ τὴν δίκαιαν σφήξιν ἐμφερεστάτους.
 πρῶτα μὲν γὰρ οὐδὲν ἡμῶν ζῶον ἡρεθισμένον

* The bird of Athene and the best of auguries for Athenians.

† The Epirrhema showed that the stinging wasp was no unfit emblem of the Chorus in their youth "The Antepirrhema is designed to show that old and feeble as they have now become, there is yet much in their dicastic life and habits to remind the observer of that irritable and gregarious insect": R

THE WASPS, 1085-1104

Yet we drove their ranks before us,
ere the fall of eventide:
As we closed, an owl ^a flew o'er us,
and the Gods were on our side !
Stung in jaw, and cheek, and eyebrow,
fearfully they took to flight,
We behund them, we harpooning
at their slops with all our might .
So that in barbarian countries,
even now the people call
Attic wasps the best, and bravest,
yea, the manliest tribe of all !

MINE WAS then a life of glory,
never craven fear came o'er me
Every foeman quailed before me
As across the merry waters,
fast the eager galleys bore me.
'Twas not then our manhood's test,
Who can make a fine oration ?
Who is shrewd in litigation ?
It was, WHO CAN ROW THE BEST ?
Therefore did we batter down
many a hostile Median town.
And 'twas we who for the nation
Gathered in the tribute pay,
Which the younger generation
Merely steal away

You WILL find us very wasplike,^b
if you scan us through and through,
In our general mode of living,
and in all our habits too.
First, if any rash assailant dare provoke us, can there be

ARISTOPHANES

μάλλον ὀξύθυμόν ἐστιν οὐδὲ δυσκολώτερον· 111d
 εἶτα τὰλλ' ὅμοια πάντα σφήξῃ μηχανώμεθα.
 ξυλλεγέεντες γὰρ καθ' ἑσμούς, ὥσπερ εἰ τάνθρηνια, -
 οἱ μὲν ἡμῶν οὐπὲρ ἀρχῶν, οἱ δὲ παρὰ τοὺς ἑνδεκα,
 οἱ δ' ἐν ᾧδεῖω δικάζουσ', οἱ δὲ πρὸς τοῖς τειχίοις,
 ξυμβεβυσμένοι πυκνὸν νεύοντες εἰς τὴν γῆν, μάλισ 111e
 ὥσπερ οἱ σκώληκες ἐν τοῖς κυττάροις κινούμενοι.
 ἔς τε τὴν ἄλλην δίαίταν ἔσμεν εὐπορώτατοι.
 πάντα γὰρ κεντοῦμεν ἄνδρα κάκπορίζομεν βίον.
 ἀλλὰ γὰρ κηφήνες ἡμῖν εἰσὶν ἐγκαθήμενοι,
 οὐκ ἔχοντες κέντρον οἱ μένοντες ἡμῶν τοῦ φόρου 111f
 τὸν γόνον κατεσθίουσιν, οὐ ταλαιπωρούμενοι
 τοῦτο δ' ἔστ' ἀλγιστὸν ἡμῖν, ἣν τις ἀστράτευτος ὦν
 ἐκφορῇ τὸν μισθὸν ἡμῶν, τῆσδε τῆς χώρας ὑπὲρ
 μήτε κώπην μήτε λόγχην μήτε φλύκταιναν λαβὼν
 ἀλλ' ἐμοὶ δοκεῖ τὸ λοιπὸν τῶν πολιτῶν ἐμβραχὺ 1120f
 ὅστις ἂν μὴ 'χῇ τὸ κέντρον, μὴ φέρειν τριώβολον

41 οὗ τοι ποτὲ ζῶν τοῦτον ἀποδυθήσομαι,

* The heads of the police. They seem to have had a special court-house called Παράβυστον. The various courts to which the dicasts might be summoned are mentioned to show how ubiquitous they were.

† Most explain as a reference to demagogues, but R. to men "who have never toiled or fought in the service of Athens" and ought therefore to be excluded from "dicastic pay and privileges."

* From here the play ceases to have a definite purpose. B and P re-enter, and the son tries to convert his father to the habits of "society" (to dress smartly, 1122-73, to talk fashionably, 1174-1207, and so on), with the result that Philocleon gets drunk and riotous, and the play ends as a mere farce so as to win the applause of the vulgar.

THE WASPS. 1105-1122

Any creature more vindictive,
more irascible than we ?
Then we manage all our business
in a waspish sort of way,
Swarming in the Courts of Justice,
gathering in from day to day,
Many where the Eleven^a invite us,
many where the Archon calls,
Many to the great Odeum, many to the city walls
There we lay our heads together,
densely packed, and stooping low,
Like the grubs within their cells, with
movement tremulous and slow
And for ways and means in general
we're superlatively good,
Stinging every man about us,
culling thence a livelihood
Yet we've stingless drones^b amongst us,
idle knaves who sit them still,
Shrink from work, and toil, and labour,
stop at home, and eat their fill,
Eat the golden tribute-honey
our industrious care has wrought
This is what extremely grieves us,
that a man who never fought
Should contrive our fees to pilfer,
one who for his native land
Never to this day had oar, or
lance, or blister in his hand.
Therefore let us for the future
pass a little short decree,
Whoso wears no sting shall never carry off the obols three

PH No! No! I'll never put this off alive.^c

ARISTOPHANES

- ἐπεὶ μόνος μ' ἔσωσε παρατεταγμένον,
 ὅθ' ὁ βορέας ὁ μέγας ἐπεστρατεύσατο.
- ΒΔ. ἀγαθὸν εἰκάς οὐδὲν ἐπιθυμεῖν παθεῖν. 112
- ΦΙ. μὰ τὸν Δί', οὐ γὰρ οὐδαμῶς μοι ξύμφορον.
 καὶ γὰρ πρότερον ἐπανθρακίδων ἐμπλήμενος
 ἀπέδωκ' ὀφείλων τῷ γναφεὶ τριώβολον
- ΒΔ. ἀλλ' οὖν πεπειράσθω γ', ἐπειδήπερ γ' ἅπαξ
 ἐμοὶ σεαυτὸν παραδέδωκας εὖ ποιεῖν. 113
- ΦΙ. τί οὖν κελεύεις δρᾶν με,
- ΒΔ. τὸν τρίβων' ἄφες
 τηνδὶ δὲ χλαῖναν ἀναβαλοῦ τριβωνικῶς.
- ΦΙ. ἔπειτα παῖδας χρὴ φυτεύειν καὶ τρέφειν,
 ὅθ' οὐτοσί με νῦν ἀποπνίξαι βούλεται;
- ΒΔ. ἔχ', ἀναβαλοῦ τηνδὶ λαβών, καὶ μὴ λάλει. 114
- ΦΙ. τουτὶ τὸ κακὸν τί ἐστὶ πρὸς πάντων θεῶν;
- ΒΔ. οἱ μὲν καλοῦσι Περσίδ', οἱ δὲ καυνάκην.
- ΦΙ. ἐγὼ δὲ σισύραν ῥόμην Θυμαίτιδα
- ΒΔ. κοῦ θαῦμά γ' ἐς Σάρδεις γὰρ οὐκ ἐλήλυθας.
 ἔγνωσ γὰρ ἂν νῦν δ' οὐχὶ γινώσκεις
- ΦΙ. ἐγώ, 115
- μὰ τὸν Δί' οὐ τοίνυν ἀτὰρ δοκεῖ γέ μοι
 εἰκέναι μάλιστα Μορύχου σάγματι.
- ΒΔ. οὐκ, ἀλλ' ἐν Ἐκβατάνοισι ταῦθ' ὑφαίνεται.
- ΦΙ. ἐν Ἐκβατάνοισι γίγνεται κρόκης χόλιξ,
- ΒΔ. πόθεν, ὦ γάθ'; ἀλλὰ τοῦτο τοῖσι βαρβάροις 11
 ὑφαίνεται πολλαῖς δαπάναις. αὕτη γέ τοι
 ἐρίων τάλαντον καταπέπωκε ῥαδίως
- ΦΙ. οὐκ οὐν ἐριώλην δῆτ' ἐχρῆν αὐτὴν καλεῖν
 δικαιότερόν γ' ἢ καυνάκην,

* i e. his mean unfashionable cloak (τρίβων).

* A soft warm Persian robe of thick wool, with rough shaggy locks on one side, which in 1140 P. rudely compares to intestines.

THE WASPS, 1123-1149

- With this ^a I was arrayed, and found my safety,
In the invasion of the great north wind.
- BD You seem unwilling to accept a good
- PH. 'Tis not expedient no by Zeus it is not
'Twas but the other day I gorged on sprats
And had to pay three obols to the fuller
- BD Try it at all events . since once for all
Into my hands you have placed yourself for good
- PH What would you have me do ?
- BD Put off that cloak.
And wear this mantle in a cloak-like way
- PH Should we beget and bring up children then,
When here my son is bent on smothering me ?
- BD Come, take and put it on, and don't keep chattering
- PH Good heavens ! and what's this misery of a thing ?
- BD Some call it Persian, others Caunacès ^b
- PH There ! and I thought it a Thymaetian ^c rug
- BD No wonder for you've never been to Sardis,
Else you'd have known it : now you don't
- PH. Who ? I ?
- No more I do by Zeus it seemed to me
Most like an overwrap of Morychus ^d
- BD Nay, in Ecbatana they weave this stuff.
- PH What ! have they wool-guts in Ecbatana ?
- BD Tut, man they weave it in their foreign looms
At wondrous cost this very article
Absorbed with ease a talent's weight of wool
- PH Why, then, WOOL-GATHERER ^e were its proper name
Instead of Caunacès

^a Thymaetadae was an Attic deme on the coast, but nothing is known of these rugs.

^b A voluptuary, cf 506

^c ἐμώλη is "a hurricane", but P. invents a derivation from *ἔριον* and *δύστημι* = "wool-destroyer"

ARISTOPHANES

- ΒΔ. ἔχ', ὦγαθέ,
καὶ στήθ' ἀναμπισχόμενος.
- ΦΙ οὔμοι δείλαιος· 11A
ὥς θερμόν ἢ μιαρά τί μου κατήρυγεν
- ΒΔ οὐκ ἀναβαλεῖ,
ΦΙ. μὰ Δί' οὐκ ἔγωγ'. ἀλλ', ὦγαθέ,
εἴπερ γ' ἀνάγκη, κρίβανόν μ' ἀμπίσχετε
- ΒΔ. φέρ', ἀλλ' ἐγώ σε περιβαλῶ σὺ δ' οὖν ἴθι.
- ΦΙ παράθου γε μέντοι καὶ κρεάγραν
ΒΔ τὴν τί δή, 11
ΦΙ ἴν' ἐξέλῃς με πρὶν διερρυηκέναι.
- ΒΔ. ἄγε νυν, ὑπολύου τὰς καταράτους ἐμβάδας,
τασδί δ' ἀνύσας ὑπόδυθι τὰς Λακωνικάς.
- ΦΙ. ἐγὼ γὰρ ἂν τλαίην ὑποδυσασθαί ποτε
ἐχθρῶν παρ' ἀνδρῶν δυσμενῇ καττύματα, 11
- ΒΔ ἔνθες πόδ', ὦ τᾶν, ἀπόβαν' ἐρρωμένως
εἰς τὴν Λακωνικὴν ἀνύσας.
- ΦΙ ἀδικεῖς γέ με
εἰς γῆν πολεμίαν ἀποβιβάζων τὸν πόδα.
- ΒΔ φέρε καὶ τὸν ἕτερον
ΦΙ μηδαμῶς τοῦτόν γ', ἐπεὶ
πάνυ μασυλίκων κύντων ὅτιν εἰς τῶν δοκτύλων 11B
- ΒΔ οὐκ ἔστι παρὰ ταῦτ' ἄλλα
ΦΙ κακοδαίμων ἐγώ,
ὅστις ἐπὶ γῆρα χίμετλον οὐδὲν λήψομαι.
- ΒΔ ἀνυσόν ποθ' ὑποδυσάμενος· εἴτα πλουσίως
ὠδὶ προβάς τρυφερόν τι διασαλακῶνισον.

^a With which they struck into a cauldron or pot to bring up the meat, cf 1 Sam. 11 14.

THE WASPS, 1149-1169

- BD Come, take it, take it,
Stand still and put it on.
- PH O dear, O dear,
O what a sultry puff the brute breathed o'er me !
- BD. Quick, wrap it round you
- PH No, I won't, that's flat.
You had better wrap me in a stove at once.
- BD Come then, I'll throw it round you
(To the cloak) You, begone
- PH Do keep a flesh-hook ^a near
- BD A flesh-hook ! why ?
- PH To pull me out before I melt away
- BD Now off at once with those confounded shoes,
And on with these Laconians,^b instantly
- PH What I, my boy ! I bring myself to wear
The hated foe's insufferable—cloutings !
- BD Come, sir, insert your foot, and step out firmly
In this Laconian
- PH 'Tis too bad, it is,
To make a man set foot on hostile—leather.^c
- BD Now for the other
- PH O no, pray not that,
I've a toe there, a regular Lacon-hater
- BD There is no way but this
- PH O luckless I,
Why I shan't have, to bless my age, one—chilblain.
- BD. Quick, father, get them on and then move forward
Thus, in an opulent swaggering sort of way.^d

^b Red shoes, fashionable, and of excellent quality.

^c In 1102 *εμβάδα* is understood with *Λακωνικήν*, but P supplies *γῆν* instead. "He speaks of the *soleam Laconicam* as if it were *solum Laconicum*" R

^d The Greek has a pun on *Λάκων*. "Wear your *Λακωνικάς* so as (not *λακωνίζεις* but) *σαλακωνίζεις*, to show yourself off with a fashionable strut": R.

ARISTOPHANES

- *I. ἰδοῦ. θεῶ τὸ σχῆμα, καὶ σκέψαι μ' ὅτω 1174
 μάλιστα' ἔοικα τὴν βάδισιν τῶν πλουσίων.
 BΔ. ὅτω, δοθιῇνι σκόροδον ἡμφιεσμένῳ.
 *I. καὶ μὴν προθυμοῦμαι γε σαυλοπρωκτιᾶν.
 BΔ. ἄγε νυν, ἐπιστήσῃ λόγους σεμνοὺς λέγειν 1175
 ἀνδρῶν παρόντων πολυμαθῶν καὶ δεξιῶν,
 *I. ἔγωγε.
 BΔ. τίνα δῆτ' αὖν λέγοις,
 *I. πολλοὺς πάνυ.
 πρῶτον μὲν ὥς ἡ Λάμι' ἀλοῦσ' ἐπέρδετο,
 ἔπειτα δ' ὥς ὁ Καρδοπίων τὴν μητέρα
 BΔ. μή μοί γε μύθους, ἀλλὰ τῶν ἀνθρωπίνων,
 οἷους λέγομεν μάλιστα τοὺς κατ' οἰκίαν 1180
 *I. ἐγῶδα τοίνυν τῶν γε πάνυ κατ' οἰκίαν
 ἐκείνον, ὥς "οὕτω ποτ' ἦν μῦς καὶ γαλῆ."
 BΔ. ὦ σκαῖε ἀπαίδευτε, Θεογένης ἔφη
 τῷ κοπρολόγῳ, καὶ ταῦτα λοιδορούμενος,
 μῦς καὶ γαλᾶς μέλλεις λέγειν ἐν ἀνδράσιν, 1185
 *I. ποίους τινὰς δὲ χρή λέγειν;
 BΔ. μεγαλοπρεπεῖς,
 ὡς ξυνεβείωρες, Ἀνδρακλεῖ καὶ Ἡδαισθήκει.
 *I. ἐγὼ δὲ τεθεώρηκα πώποτ' οὐδαμοῦ
 πλην ἐς Πάρον, καὶ ταῦτα δύ' ὀβολῷ φέρων.
 BΔ. ἀλλ' οὖν λέγειν χρή σ' ὥς ἐμάχετό γ' αὐτίκα 1190
 Ἐφουδίων παγκράτιον Ἀσκώνδα καλῶς,
 ἥδη γέρων ὦν καὶ πολιός, ἔχων δέ τοι

* "The old man puffing himself out under his Persian robe is compared to a bowl with a garlic plaster on it": R,

THE WASPS, 1170-1192

- PH. Look then ! observe my attitudes : think which
Of all your opulent friends I walk most like.
- BD. Most like a pimple bandaged round with garlic.*
- PH. Ay, ay, I warrant I've a mind for wriggling.
- BD. Come, if you get with clever well-read men
Could you tell tales, good gentlemanly tales ?
- PH. Ay, that I could
- BD. What sort of tales ?
- PH. Why, lots,
As, first, how Lamia spluttered when they caught her,
And, next, Cardopion, how he swung his mother
- BD. Pooh, pooh, no legends · give us something human,
Some what we call domestic incident
- PH. O, ay, I know a rare domestic tale,
How *once upon a time a cat and mouse*—
- BD. *O fool and clown*, Theogenes replied
Rating the scavenger, what ! would you tell
Tales of a cat and mouse, in company !^b
- PH. What, then ?
- BD. Some stylish thing, as how you went
With Androcles and Cleisthenes, surveying^c
- PH. Why, bless the boy, I never went surveying,
Save once to Paros, at two obols a day^d
- BD. Still you must tell how splendidly, for instance,
Ephudion fought the pancratiastic fight
With young Ascondas · how the game old man

* B apparently quotes to his father the rebuke addressed by T. to some dirty fellow who forgot where he was in telling a tale.

^c *theupoí* were men sent on special missions (e.g. to the Olympic games, cf. 1382) as representatives of the State. They went in great splendour and were usually men of distinction, so that A and C, two noted rogues, are mentioned *παρὰ πρὸςδορίαν*.

^d The regular pay of a common soldier. He had gone on a *theupia* only as one of the soldiers who formed an escort for the *theupoí*.

ARISTOPHANES

πλευρὰν βαθυτάτην καὶ χέρας λαγόνας τε καὶ
θώρακ' ἀριστον.

- ΦΙ παῦε παῦ', οὐδὲν λέγεις
πῶς ἂν μαχέσαιοτο παγκράτιον θώρακ' ἔχων; 118
- ΒΔ. οὕτω διηγείσθαι νομίζουσ' οἱ σοφοί.
ἀλλ' ἕτερον εἰπέ μοι· παρ' ἀνδράσι ξένοις
πίνων, σεαυτοῦ ποῖον ἂν λέξαι δοκεῖς
ἐπὶ νεότητος ἔργον ἀνδρικώτατον;
- ΦΙ ἐκεῖν' ἐκεῖν' ἀνδρειότατόν γε τῶν ἐμῶν, 120
ὅτ' Ἐργασίωνος τὰς χάρακας ὑφειλόμην
- ΒΔ ἀπολείς με. ποίας χάρακας, ἀλλ' ὥς ἡ κάπρον
ἐδιώκαθές ποτ', ἡ λαγών, ἡ λαμπάδα
ἔδραμες, ἀνευρών ὃ τι νεανικώτατον.
- ΦΙ ἐγὼ δα τοῖνυν τό γε νεανικώτατον· 120
ὅτε τὸν δρομέα Φάυλλον, ὦν βούπαις ἔτι,
εἶλον, διώκων λαιδορίας, ψήφοιν δυοῖν
- ΒΔ παῦ' ἀλλὰ δευρὶ κατακλινεῖς προσμάνθανε
ξυμποτικὸς εἶναι καὶ ξυνουσιαστικός
- ΦΙ πῶς οὖν κατακλινῶ, φράζ' ἀνύσας
- ΒΔ εὐσχημόνως 121
- ΦΙ ὥδὲ κελεύεις κατακλιθῆναι,
- ΒΔ μηδαμῶς
- ΦΙ. πῶς δαί,
- ΒΔ. τὰ γόνατ' ἔκτεινε, καὶ γυμναστικῶς
ὑγρὸν χύτλασον σεαυτὸν ἐν τοῖς στρώμασιν
ἔπειτ' ἐπαίνεσόν τι τῶν χαλκωμάτων
ὀροφήν θέασαι, κρεκάδι' αὐλῆς θαύμασον· 121
ὑδωρ κατὰ χειρός τὰς τραπέζας εἰσφέρειν·

^a i.e. he is to talk like a "sportsman" In 1194 B uses θώραξ = "breast," but P understands it as "breastplate," whereas in the παγκράτιον (a form of wrestling and boxing) the combatants were unarmed.

THE WASPS, 1193-1216

Though grey, had ample sides, strong hands, firm
flanks,

An iron chest ^a

PH What humbug ! could a man

Fight the pancratium with an iron chest !

BD This is the way our clever fellows talk

But try another tack suppose you sat

Drinking with strangers, what's the pluckiest feat,
Of all your young adventures, you could tell them ?

PH My pluckiest feat ? O much my pluckiest, much,
Was when I stole away Ergasion's vine-poles

BD Tcha ! poles indeed ! Tell how you slew the boar,
Or coursed the hare, or ran the torch-race, tell
Your gayest, youthfullest act

PH My youthfullest action ?

'Twas that I had, when quite a hobbledehoy,

With fleet Phayllus and I caught him too

Won by two—votes ^b 'Twas for abuse, that action.

BD No more of that but he down there, and learn
To be convivial and companionable

PH Yes ; how he down ?

BD In an elegant graceful way.

PH Like this, do you mean ?

BD No, not in the least like that

PH How then ?

BD Extend your knees, and let yourself

With practised ease subside along the cushions ;

Then praise some piece of plate inspect the ceiling ;

Admire the woven hangings of the hall

Ho ! water for our hands ! bring in the tables !

^b B had used *νεανικός* as = "high-spirited," and *ἐδιώκαθες* of literal "pursuit", but P. uses *νεανικός* = "in youth" and *διώκειν* as = "prosecute" Phayllus (*cf.* A 215) was a noted runner, but at law P. had "caught" him.

ARISTOPHANES

- δειπνοῦμεν· ἀπονενίμεθ'· ἤδη σπένδομεν.
- ΦΙ. πρὸς τῶν θεῶν, ἐνύπνιον ἐστιώμεθα;
- ΒΔ. αὐλητρίς ἐνεφύσησεν οἱ δὲ συμπόται
εἰσὶν Θέωρος, Αἰσχίνης, Φανός, Κλέων, 1220
ξένος τις ἕτερος πρὸς κεφαλῆς Ἀκέστορος.
τούτοις ξυνῶν τὰ σκόλι' ὅπως δέξει καλῶς.
- ΦΙ. ἄληθες, ὥς οὐδεὶς Διακρίων δέξεται
- ΒΔ. ἐγὼ εἴσομαι καὶ δὴ γάρ εἰμ' ἐγὼ Κλέων,
ᾄδω δὲ πρῶτος Ἀρμοδίου δέξει δὲ σύ 1225
"οὐδεὶς πώποτ' ἀνὴρ ἔγεντ' Ἀθήναις"
- ΦΙ. "οὐχ οὕτω γε πανοῦργος [ὥς σύ] κλέπτῃς"
- ΒΔ. τουτὶ σὺ δράσεις, παραπολεῖ βοῶμενος
φήσει γὰρ ἐξολεῖν σε καὶ διαφθερεῖν
καὶ τῆσδε τῆς γῆς ἐξελᾶν.
- ΦΙ. ἐγὼ δέ γε, 1230
ἐὰν ἀπειλῇ, νῆ Δί' ἕτερον ᾄσομαι
"ἄνθρωφ', οὗτος ὁ μαιόμενος τὸ μέγα κράτος,
ἀντρέψεις ἔτι τὰν πόλιν· ἃ δ' ἔχεται ῥοπαῖς" 1235
- ΒΔ. τί δ', ὅταν Θέωρος πρὸς ποδῶν κατακεῖμενος
ᾄδῃ Κλέωνος λαβόμενος τῆς δεξιᾶς,
"Ἀδμήτου λόγον, ὦταῖρε, μαθὼν τοὺς ἀγαθοὺς
φίλει"
τούτῳ τί λέξεις σκόλιον,
- ΦΙ. ὠδिकῶς ἐγώ, 1240
"οὐκ ἔστιν ἄλωπεκίλειν,
οὐδ' ἀμφοτέροισι γίγνεσθαι φίλον."

* σκόλια were "catches" sung after dinner in turn, and each singer tried to link his own σκόλιον cleverly (cf 1222) with the one before. Here in 1226 Cleon leads off with words which he expects to be "capped" with a compliment to himself only to

THE WASPS, 1217-1242

Dinner ! the after-wash ! now the libation.

PH Good heavens ! then is it in a dream we are feasting ?

BD The flute-girl has performed ! our fellow-guests
Are Phanus, Aeschines, Theorus, Cleon,
Another stranger at Acestor's head

Could you with these cap verses ^a properly ?

PH Could I ? Ay, truly ; no Diacrian ^b better

BD I'll put you to the proof Suppose I'm Cleon
I'll start the catch Harmodius ^c You're to cap it.

(Singing) "*Truly Athens never knew*"

PH (Singing) "*Such a rascally thief as you*"

BD Will you do that ? You'll perish in your noise ^d
He'll swear he'll fell you, quell you, and expel you
Out of this realm

PH Ay, truly, will he so ?

And if he threaten, I've another strain

"*Mon, lustin' for power supreme, ye'll mak'*

The city capseeze, she's noo on the shak'" ^e

BD What if Theorus, lying at his feet,
Should grasp the hand of Cleon, and begin,
"*From the story of Admetus learn, my friend, to love
the good*" ^f

How will you take that on ?

PH I, very neatly,

"*It is not good the fox to play,*

Nor to side with both in a false friend's way"

find the reverse In 1239 the link seems very slight—*φίλοι* and *φίλον* ; so too in 1245—*κάμοι* and *κάγω*.

^b "The Highlanders—the poorest of the three parties into which Attica was divided in the days of Solon": R. Why they are named here is obscure

^c Cf. A 980.

^d Many explain "being shouted down," i.e. by Cleon.

^e Said by the Scholiast to be from Alcaeus

^f The Scholiast gives the second line as *τῶν δειλῶν δ' ἀπέχου, γνοῖς ὅτι δειλῶν ὀλίγη χάρις*

ARISTOPHANES

- ΒΔ. μετὰ τοῦτον Αἰσχίνης ὁ Σέλλου δέξεται,
 ἀνὴρ σοφὸς καὶ μουσικός· κᾶτ' ᾄσεται·
 " χρήματα καὶ βίαν 1248
 Κλειταγόρα τε καὶ-
 μοὶ μετὰ Θετταλῶν "
- Φ1. " πολλὰ δὴ διεκόμπασας σὺ καὶ γώ." 1249
- ΒΔ. τουτὶ μὲν ἐπικεικῶς σύ γ' ἐξεπίστασαι
 ὅπως δ' ἐπὶ δείπνον εἰς Φιλοκτήμενος ἵμεν. 1250
 παῖ παῖ, τὸ δείπνον, Χρυσέ, συσκευάζε νῶν,
 ἵνα καὶ μεθυσθῶμεν διὰ χρόνου
- Φ1. μηδαμῶς.
 κακὸν τὸ πίνειν· ἀπὸ γὰρ οἴνου γίγνεται
 καὶ θυροκοπήσαι καὶ πατάξαι καὶ βαλεῖν,
 κᾶπειτ' ἀποτίνειν ἀργύριον ἐκ κραιπάλης 1255
 ΒΔ. οὐκ, ἦν ξυνῆς γ' ἀνδράσι καλοῖς τε κάγαθοῖς
 ἧ γὰρ παρητήσαντο τὸν πεπονθότα,
 ἧ λόγον ἔλεξας αὐτὸς ἀστείον τινα,
 Αἰσωπικὸν γέλοιον ἢ Συβαριτικόν,
 ὧν ἔμαθες ἐν τῷ συμποσίῳ κᾶτ' ἐς γέλων 1260
 τὸ πρᾶγμ' ἔτρεψας, ὥστ' ἀφείς σ' ἀποίχεται.
 Φ1. μαθητέον τὰρ' ἐστὶ πολλοὺς τῶν λόγων,
 εἴπερ γ' ἀποτίσω μηδέν, ἦν τι δρῶ κακόν.
 ἄγε νυν ἴωμεν μηδέν ἡμᾶς ἰσχύτω.
- ΧΘ. πολλάκις δὴ 'δοξ' ἐμαντῶ δεξιὸς πεφυκέναι, 1261
 καὶ σκαιὸς οὐδεπώποτε
 ἀλλ' Ἀμυνίας ὁ Σέλλου μάλλον οὐκ τῶν Κρωβύλου,

* The adjectives are ironical, cf 349.

* " Nothing is known of the incident to which the lines refer ". R

* While the actors retire the Chorus indulge in a sort of second

THE WASPS, 1243-1267

BD Next comes that son of Sellus, Aeschines,
Clever, accomplished ^a fellow, and he'll sing

" O the money, O the might,

How Cleitagora and I,

With the men of Thessaly"—b

PH. "How we boasted, you and I"

BD Well, that will do you're fairly up to that:

So come along we'll dine at Philoctemon's

Boy ! Chrysus ! pack our dinner up ; and now

For a rare drinking-bout at last

PH No, no,

Drinking ain't good. I know what comes of drinking.

Breaking of doors, assault, and battery,

And then, a headache and a fine to pay

BD Not if you drink with gentlemen, you know.

They'll go to the injured man, and beg you off.

Or you yourself will tell some merry tale,

A jest from Sybaris, or one of Aesop's,

Learned at the feast And so the matter turns

Into a joke, and off he goes contented

PH O I'll learn plenty of those tales, if so

I can get off, whatever wrong I do

Come, go we in let nothing stop us now °

cu Often have I deemed myself

exceeding bright, acute, and clever,

Dull, obtuse, and awkward never

That is what Amynias is,

of Curling-borough,^d Sellus' son ;

Parabasis For Amyntas, a fop noted for his long hair, cf 466, C 691 He had apparently come to poverty and was starving instead of dining with Leogoras, a well-known epicure and father of the orator Andocides

⁴ For the *κράβυλος*, an antique method of dressing the hair into some sort of topknot, cf Thuc 1.6

ARISTOPHANES

οὗτος ὃν γ' ἐγὼ ποτ' εἶδον ἀντὶ μήλου καὶ ροιᾶς
δειπνοῦντα μετὰ Λεωγόρου.

πεινῇ γὰρ ἤπερ Ἀντιφῶν.

127

ἀλλὰ πρεσβέων γὰρ ἐς Φάρσαλον ὥχετ'· εἴτ' ἐκεῖ
μόνος μόνοις

τοῖς Πενέσταισι ξυνῆν τοῖς

Θετταλῶν, αὐτὸς πενέστης ὧν ἔλαττον οὐδενός.

ὦ μακάρι' Αὐτόμενες, ὥς σε μακαρίζομεν,
παῖδας ἐφύτευσας ὅτι χειροτεχνικωτάτους,
πρῶτα μὲν ἅπασι φίλον ἄνδρα τε σοφώτατον,
τὸν κιθαραιδότατον, ᾧ χάρις ἐφέσπετο·

127

τὸν δ' ὑποκριτὴν ἕτερον, ἀργαλέον ὥς σοφόν·

εἴτ' Ἀριφράδην, πολὺ τι θυμοσοφικώτατον,

128

ὄντινά ποτ' ὤμοσε μαθόντα παρὰ μηδενός,

ἀλλ' ἀπὸ σοφῆς φύσεος αὐτόματον ἐκμαθεῖν

γλωττοποιεῖν εἰς τὰ πορνεῖ' εἰσιόνθ' ἐκάστοτε.

εἰσὶ τινες οἱ μ' ἔλεγον ὥς καταδιηλλάγην,

ἤνικα Κλέων μ' ὑπετάραττεν ἐπικείμενος

128

καί με κακίαις ἔκνισε κἄθ' ὅτ' ἀπεδειρόμην,

οὐκτὸς ἐγέλων μέγα κεκραγότα θεώμενοι,

οὐδὲν ἄρ' ἐμοῦ μέλον, ὅσον δὲ μόνον εἰδέναι

σκωμμάτιον εἴποτέ τι θλιβόμενος ἐκβαλῶ

* "The villain race of Thessaly corresponding to the Helots of Laconia." R

† His name was Arignotus, cf. K. 1278 where there is a similar attack on Ariphrades.

‡ "The general nature of the incident to which these lines refer is plain enough. Some attack had been made by Cleon upon A., who, finding that he did not receive from the people the support which he had expected, deemed it necessary to wriggle out of the scrape by patching up a hollow truce with his powerful opponent. Beyond this we are quite in the dark." R.

ARISTOPHANES

ταῦτα κατιδὼν ὑπό τι μικρὸν ἐπιθήκισα· 124
εἶτα νῦν ἐξηπάτησεν ἡ χάραξ τὴν ἄμπελον.

- ΞΑ. ἰὼ χελῶναι μακάριαι τοῦ δέρματος,
καὶ τρισμακάριαι τοῦ 'πὶ ταῖς πλευραῖς τέγους
ὥς εὖ κατηρέψασθε καὶ νουβυστικῶς
κεράμῳ τὸ νῶτον ὥστε τὰς πλευρὰς στέγειν 125
ἐγὼ δ' ἀπόλωλα στιζόμενος βακτηρίᾳ
- ΧΘ. τί δ' ἔστιν, ὦ παῖ, παῖδα γάρ, κἂν ἦ γέρων,
καλεῖν δίκαιον ὅστις ἂν πληγὰς λάβῃ
- ΞΑ. οὐ γὰρ ὁ γέρων ἀτηρότατον ἄρ' ἦν κακὸν
καὶ τῶν ξυνόντων πολὺ παροινικώτατος, 126
καίτοι παρὴν Ἴππυλλος, Ἀντιφῶν, Λύκων,
Λυσίστρατος, Θούφραστος, οἱ περὶ Φρύνιχον.
τούτων ἀπάντων ἦν ὑβριστότατος μακρῷ
εὐθύς γὰρ ὥς ἐνέπλητο πολλῶν κάγαθῶν,
ἐνήλατ', ἐσκίρτα, πεπόρδει, κατεγέλα, 127
ὥσπερ καχυῶν ὀνίδιον εὐωχημένον
κἄτυπτε δὴ με νεανικῶς, παῖ παῖ καλῶν
εἰτ' αὐτὸν ὥς εἶδ', ἤκασεν Λυσίστρατος
ἔοικας, ὦ πρεσβῦτα, νεοπλούτῳ τρυγὶ
κλητῆρί τ' εἰς ἀχυρῶνας ἀποδεδρακότι. 128
ὁ δ' ὑνικραγῶν ἀντήκασ' αὐτὸν πάρνοπι
τὰ θρῖα τοῦ τρίβωνος ἀποβεβληκότι,
Σθενέλῳ τε τὰ σκευάρια διακεκαρμένῳ
οἱ δ' ἀνεκρότησαν, πλήν γε Θουφράστου μόνου
οὗτος δὲ διεμύλλαινε, ὥς δὴ δεξιός. 129

* "A proverb used in reference to persons who find the support whereon they trusted giving way in the hour of need": R. Here probably Aristophanes is the Vine, the people the Vine-pole.

THE WASPS, 1290-1315

Seeing this, I played the ape a little bit undoubtedly
So then, after all, the Vine-pole
proved unfaithful to the Vine ^a

- XA. O lucky tortoises, to have such skins,
Thrice lucky for the case upon your ribs
How well and cunningly your backs are roofed
With tiling strong enough to keep out blows
Whilst I, I'm cudgelled and tattooed to death.
- CH How now, my boy ? for though a man be old,
Still, if he's beaten, we may call him boy
- XA Was not the old man the most outrageous nuisance,
Much the most drunk and riotous of all ?
And yet we'd Lycon, Antiphon, Hippiyllus.
Lysistratus, Theophrastus, Phrynichus ,
But he was far the noisiest of the lot.
Soon as he'd gorged his fill of the good cheer,
He skipped, he leapt, and laughed, and frisked, and
whinnied,
Just like a donkey on a feed of corn
And slapped me youthfully, calling *Boy ! Boy !*
So then Lysistratus compared him thus
Old man, says he, *you're like new wine fermenting,*
Or like a sompnour, scampering to its bran ^b
But he shrieked back, *And you, you're like a locust*
That has just shed the lappets of its cloak,
Or Sthenelus, shorn of his goods and chattels ^c
At thus all clapped, save Theophrast , but he
Made a wry face, being forsooth a wit

^a There was a proverb *δρος εἰς ἀχυρώνα ἀνέδρα* and the phrase describes excitement. But the connexion with *κλητήρ*, "a summoner," is absent, unless "in Athenian slang a donkey was sometimes termed *κλητήρ*, caller" (R.), cf. 189

^c The similes are aimed at his shabby, threadbare appearance. Sthenelus was a tragic actor who had been reduced to poverty

ARISTOPHANES

ὁ γέρων δὲ τὸν Θούφραστον ἤρετ', εἰπέ μοι,
ἐπὶ τῷ κομᾷς καὶ κομψὸς εἶναι προσποιεῖ,
κωμωδολοιχῶν περὶ τὸν εὖ πράττοντ' αἰεί,
τοιαῦτα περιύβριζεν αὐτοὺς ἐν μέρει,
σκώπτων ἀγροίκως καὶ προσέτι λόγους λέγων 13
ἀμαθέστατ', οὐδὲν εἰκότας τῷ πράγματι
ἔπειτ' ἐπειδὴ μέθυεν, οἴκαδ' ἔρχεται
τύπτων ἅπαντας, ἣν τις αὐτῷ ξυντύχη.
ὁδὶ δὲ δὴ καὶ σφαλλόμενος προσέρχεται.
ἀλλ' ἐκποδῶν ἄπειμι πρὶν πληγὰς λαβεῖν 14

ΦΙ. ἀνεχε, πάρεχε
κλαύσεται τις τῶν ὀπισθεν
ἐπακολουθούντων ἐμοί
οἶον, εἰ μὴ ῥρήσεθ', ὑμᾶς,
ὦ πόνηροι, ταυτηὶ τῇ 15
δαδὶ φρυκτοὺς σκευάσω

ΣΤΗΜΠΟΤΗΣ ἡ μὴν σὺ δώσεις αὔριον τούτων δίκην
ἡμῖν ἅπασι, καὶ σφόδρ' εἰ νεανίας
ἀθρόοι γὰρ ἡξομέν σε προσκαλούμενοι.

ΦΙ. ἰὴ ἱεῦ, καλούμενοι 16
ἀρχαῖά γ' ὑμῶν· ἀρά γ' ἴσθ'
ὥς οὐδ' ἀκούων ἀνέχομαι
δικῶν, ἱαιβοὶ αἰβοὶ
τάδε μ' ἀρέσκει· βάλλε κημούς 17
οὐκ ἄπεισι, ποῦ ἔστιν
ἡλιαστής, ἐκποδῶν

* P. enters carrying a torch ἀνεχε, πάρεχε are perhaps cries addressed to runners in the torch-races of the Cerameicus—"hold it up, hand it on"

† "The next 35 lines contain much that had been better

THE WASPS, 1316-1341

*And pray, the old man asked him, what makes you
Give yourself airs, and think yourself so grand,
You grinning flatterer of the well-to-do ?*
Thus he kept bantering every guest in turn,
Making rude jokes, and telling idle tales,
In clownish fashion, relevant to nothing
At last, well drunk, homeward he turns once more,
Aiming a blow at every one he meets
Ah ! here he's coming , stumbling, staggering on
Methinks I'll vanish ere I'm slapped again

PH Up ahoy ! out ahoy ! ^a
 Some of you that follow me
 Shall ere long be crying
 If they don't shog off, I swear
 I'll frizzle 'em all with the torch I bear,
 I'll set the rogues a-frying

GUEST Zounds ! we'll all make you pay for this to-morrow
 You vile old rake, however young you are !
 We'll come and cite and summon you all together.

PH Yah ! hah ! summon and cite ! ^b
 The obsolete notion ! don't you know
 I'm sick of the names of your suits and claims
 Faugh ! Faugh ! Pheugh !
 Here's my delight !
 Away with the verdict-box ! Won't he go ?
 Where's the Helast ? out of my sight !

omitted and the English is in many places necessarily a substitution for, rather than a translation of, the original text. These drunken scenes, and indeed the entire 200 lines from 1250 to 1449, were, in my opinion, a mere afterthought on the part of the poet, introduced when the defeat of the *Clouds* had taught him that he could not with impunity discard the broad farce, the coarse buffoonery, of other comedians" R

ARISTOPHANES

ἀνάβαινε δεῦρο χρυσομηολόνθιον,
 τῇ χειρὶ τουδὶ λαβομένη τοῦ σχοινίου.
 ἔχου φυλάττου δ', ὡς σαπρὸν τὸ σχοινίον
 ὅμως γε μέντοι τριβόμενον οὐκ ἄχθεται.
 ὁρᾷς ἐγὼ σ' ὡς δεξιῶς ὑφειλόμην
 μέλλουσιν ἤδη λεσβιεῖν τοὺς ξυμπότας·
 ὦν εἵνεκ' ἀπόδος τῷ πέει τωδὶ χάριν
 ἀλλ' οὐκ ἀποδώσεις οὐδ' ἐφιαλείς, οἷδ' ὅτι,
 ἀλλ' ἐξαπατήσεις κάγχανει τούτῳ μέγα
 πολλοῖς γὰρ ἤδη χιτέροις αὐτ' εἰργάσω.
 εἰάν γένῃ δὲ μὴ κακὴ νυνὶ γυνή,
 ἐγὼ σ', ἐπειδὴν οὐμὸς υἱὸς ἀποθάνῃ,
 λυσάμενος ἔξω παλλακὴν, ὧ χοιρίον
 νῦν δ' οὐ κρατῶ ἔγω τῶν ἐμαυτοῦ χρημάτων.
 νέος γάρ εἰμι καὶ φυλάττομαι σφόδρα
 τὸ γὰρ υἱίδιον τηρεῖ με, κάσσι δύσκολον
 καλλῶς κυμνοπριστοκαρδαμογλύφον
 ταύτ' οὖν περί μου δέδοικε μὴ διαφθαρῶ
 πατήρ γὰρ οὐδεὶς ἐστὶν αὐτῷ πλην ἐμοῦ
 ὁδὶ δε καὐτός· ἐπὶ σὲ καμ' ἔοικε θεῖν.
 ἀλλ' ὡς τάχιστα στῆθι τάσδε τὰς δετὰς
 λαβοῦσ', ἵν' αὐτὸν τωθάσω νεανικῶς,
 οἷως ποθ' οὗτος ἐμὲ πρὸ τῶν μυστηρίων.
 ΒΔ ὦ οὗτος οὗτος, τυφεδανὲ καὶ χοιρόθλιψ,
 ποθεῖν ἐρᾷν τ' ἔοικας ὠραίᾳ σοροῦ.
 οὐ τοι καταπρόϊξει μὰ τὸν Ἀπόλλω τοῦτο δρῶν.
 *I ὡς ἡδέως φάγοις ἂν ἐξ ὄξους δίκην
 ΒΔ οὐ δεινὰ τωθάξῃ σε, τὴν αὐλητρίδα
 τῶν ξυμποτῶν κλέψαντα;

THE WASPS, 1341-1369

My little golden chafer, come up here,
 Hold by this rope,^a a rotten one perchance,
 But strong enough for you. Mount up, my dear.
 See now, how cleverly I filched you off,
 A wanton hussy, flirting with the guests.
 You owe me, child, some gratitude for that
 But you're not one to pay your debts, I know.
 O no! you'll laugh and chaff and slip away,
 That's what you always do But listen now,
 Be a good girl, and don't be disoblging,
 And when my son is dead, I'll ransom you,
 And make you an honest woman For indeed
 I'm not yet master of my own affairs
 I am so young, and kept so very strict
 My son's my guardian, such a cross-grained man,
 A cummun-splitting, mustard-scraping fellow.
 He's so afraid that I should turn out badly,
 For I'm in truth his only father now^b
 But here he runs Belike he's after us
 Quick, little lady, hold these links an instant;
 And won't I quiz him boyishly and well,
 As he did me before the initiation^c

BD You there! you there! you old lascivious dotard!
 Enamoured, eh? ay of a fine ripe coffin^d
 Oh, by Apollo, you shall smart for this!

PH. Dear, dear, how keen to taste a *sunt in pickle*!

BD No quizzing, sir, when you have filched away
 The flute-girl from our party

^a "Undoubtedly the *σκότινον καθειμένον* described in *Clouds* 538, 539 " R

^b "A piece of pleasantry, for sons often say 'I am my father's only son.'" Schol.

^c i.e. my initiation into the mysteries of high life

^d *σόνου* is put unexpectedly for *κόρης*—*maturum funus* instead of *matura virgo*.

ARISTOPHANES

- ΦΙ. ποίαν ἀλλητρίδα;
 τί ταῦτα ληρεῖς, ὥσπερ ἀπὸ τύμβου πεσών, 137
 ΒΔ νῆ τὸν Δί', αὐτὴ πού 'στί σοί γ' ἡ Δαρδανίς
 ΦΙ οὐκ, ἀλλ' ἐν ἀγορᾷ τοῖς θεοῖς δᾶς κάεται
 ΒΔ δᾶς ἦδε,
 ΦΙ δᾶς δῆτ' οὐχ ὀρᾶς ἐστιγμένην,
 ΒΔ. τί δὲ τὸ μέλαν τοῦτ' ἐστὶν αὐτῆς τοῦν μέσῳ,
 ΦΙ ἡ πίττα δήπου καομένης ἐξέρχεται 137
 ΒΔ ὁ δ' ὅπισθεν οὐχὶ πρωκτός ἐστιν οὐτοσί,
 ΦΙ ὅζος μὲν οὖν τῆς δαδὸς οὗτος ἐξέχει
 ΒΔ τί λέγεις σύ, ποῖος ὅζος, οὐκ εἰ δεῦρο σύ,
 ΦΙ ᾄ ᾄ, τί μέλλεις δρᾶν;
 ΒΔ ἄγειν ταύτην λαβὼν
 ἀφελόμενός σε καὶ νομίσας εἶναι σαπρὸν 138
 κοῦδέν δύνασθαι δρᾶν
 ΦΙ. ἄκουσόν νυν ἐμοῦ
 'Ολυμπίασιν ἡνίκ' ἐθεώρουν ἐγώ,
 'Εφουδίων ἐμαχέσατ' Ἀσκώνδα καλῶς,
 ἦδη γέρων ὦν εἶτα τῇ πυγμῇ θενῶν
 ὁ πρεσβύτερος κατέβαλε τὸν νεώτερον 138
 πρὸς ταῦτα τηροῦ μὴ λάβης ὑπώπια
 ΒΔ νῆ τὸν Δί' ἐξέμαθές γε τὴν 'Ολυμπίαν
 ΑΡΤΟΠΟΛΙΣ ἴθι μοι παράστηθ', ἀντιβολῶ πρὸς τῶν θεῶν.
 ὁδὶ γὰρ ἀνὴρ ἐστὶν ὃς μ' ἀπώλεσεν
 τῇ δαδί παίων, κᾶξέβαλεν ἐντευθενὶ 139
 ἄρτους δέκ' ὀβολῶν κάπιθήκην τέτταρας
 ΒΔ ὀρᾶς ᾄ δέδρακας, πράγματ' αὖ δεῖ καὶ δίκας
 ἔχειν διὰ τὸν σὸν οἶνον

* P now treats his son as a half-dead dotard, and seems to invent this phrase on the analogy of ἀπ' ὕβριος πεσών, cf C 1273

* "This" = Dardanis Torches, says the Scholiast, were

THE WASPS, 1369-1393

- PH Eh ? what ? flute-girl ?
 You're out of your mind, or out of your grave,^a or something
- BD Why, bless the fool, here's Dardanis beside you !
- PH What, this ? why, *this*^b is a torch in the market-place !
- BD A torch, man ?
- PH Clearly , pray observe the punctures
- BD Then what's this black here, on the top of her head ?
- PH Oh, that's the rosin, oozing while it burns
- BD Then this of course is not a woman's arm ?
- PH Of course not , that's a sprouting of the pine
- BD Sprouting be hanged
 (To Dard) You come along with me
- PH H1 ! h1 ! what are you at ?
- BD Marching her off
 Out of your reach , a rotten, as I think,
 And impotent old man
- PH Now look ye here
 Once, when surveying at the Olympian games,
 I saw how splendidly Ephudion fought
 With young Ascondas saw the game old man
 Up with his fist, and knock the youngster down.
 So mind your eye, or you'll be pummelled too
- BD Troth, you have learned Olympia to some purpose.
- BAKING-GIRL Oh, there he is ! Oh, pray stand by me
 now !
 There's the old rascal who misused me so,
 Banged with his torch, and toppled down from here
 Bread worth ten obols, and four loaves to boot.
- BD There now, you see , troubles and suits once more
 Your wine will bring us.

punctured and tattooed with figures, and Dardanis is compared with one to introduce some coarse jokes

ARISTOPHANES

- ♀I. οὐδαμῶς γ', ἐπεὶ
 λόγοι διαλλάξουσιν αὐτὰ δεξιοί·
 ὥστ' οἷδ' ὅτιν' αὐτῇ διαλλαχθήσομαι. 1
- AP. οὐ τοι μὰ τῷ θεῷ καταπρόϊξει Μυρτίας
 τῆς Ἀγκυλίωνος θυγατέρος καὶ Σωστράτης,
 οὕτω διαφθείρας ἐμοῦ τὰ φορτία
- ♀I. ἄκουσον, ὦ γύναι λόγον σοι βούλομαι
 λέξαι χαρίεντα
- AP. μὰ Δία μή μοί γ', ὦ μέλε. 1
- ♀I. Αἴσωπον ἀπὸ δείπνου βαδίζονθ' ἐσπέρας
 θρασεῖα καὶ μεθύση τις ὑλάκτει κύων.
 κᾶπειτ' ἐκείνος εἶπεν, ὦ κύον κύον,
 εἰ νῆ Δί' ἀντὶ τῆς κακῆς γλώττης ποθὲν
 πυροὺς πρίαμο, σωφρονεῖν ἂν μοι δοκεῖς 1
- AP. καὶ καταγελαῖς μου, προσκαλοῦμαι σ' ὅστις εἶ,
 πρὸς τοὺς ἀγορανόμους βλάβης τῶν φορτίων,
 κλητῆρ' ἔχουσα Χαιρεφῶντα τουτονί.
- ♀I. μὰ Δί', ἀλλ' ἄκουσον, ἦν τί σοι δόξω λέγειν
 Λᾶσός ποτ' ἀντεδίδασκε καὶ Σιμωνίδης
 ἔπειθ' ὁ Λᾶσος εἶπεν, ὀλίγον μοι μέλει.
- AP. ἄληθες, οὗτος;
- ♀I. καὶ σὺ δὴ μοι, Χαιρεφῶν,
 γυναικὶ κλητεύεις, ἐοικῶς θαψίνῃ
 Ἴνοι κρεμαμένη πρὸς ποδῶν Εὐριπίδου,

^a He has learned the lesson his son taught him, 1258.

^b i.e. Demeter and Persephone, a regular female oath.

^c ὥστε ἄρτους ποιεῖσαι, ἐπεὶ ἄρτόπωλις Schol.

^d κλητῆρ is the officer whose duty it was to see that the defendant was duly served with the citation to appear.

THE WASPS, 1393-1414

- PH Troubles? Not at all.
A merry tale or two sets these things right.^a
I'll soon set matters right with this young woman.
- B-G. No, by the Twain ^b! you shan't escape scot-free,
Doing such damage to the goods of Myrtia,
Sostrata's daughter, and Anchylion's, sir!
- PH Listen, good woman I am going to tell you
A pleasant tale
- B-G Not me, by Zeus, sir, no!
- PH At Aesop, as he walked one eve from supper,
There yapped an impudent and drunken bitch.
Then Aesop answered, *O you bitch! you bitch!*
If in the stead of that ungodly tongue
You'd buy some wheat,^c methinks you'd have more sense
- B-G Insult me too? I summon you before
The Market Court for damage done my goods,
And for my sompnour ^d have this Chaerephon
- PH. Nay, nay, but listen if I speak not fair
Simonides and Lasus ^e once were rivals
Then Lasus says, *Pish, I don't care*, says he
- B-G You will, sir, will you?
- PH And you, Chaerephon,
Are you her sompnour, you, like fear-blanch'd Ino
Pendent before Euripides's feet? ^f

^a "Lasus of Hermione was a contemporary and rival of the great Simonides of Ceos, who was famous for the number of victories obtained by his dithyrambic choruses". R. P. like Lasus snaps his fingers at his opponent.

^f "The story of Ino, who to escape her domestic miseries threw herself, with her youngest child Melicertes, into the sea, formed one of the most moving tragedies of Euripides". R. Doubtless she was represented in the tragedy as throwing herself at the feet of some deity or person, for whom A. here substitutes the poet himself. For Chaerephon the "cadaverous" (in Eupolis he is *τρίφυς*) see Index.

ARISTOPHANES

- ΒΔ ὁδί τις ἕτερος, ὡς ἔοικεν, ἔρχεται 141
καλούμενός σε· τόν γέ τοι κλητῆρ' ἔχει
ΚΑΤΗΓΟΡΟΞ οἷμοι κακοδαίμων. προσκαλοῦμαί σ', ὦ
γέρον,
ὕβρεως
ΒΔ ὕβρεως; μή, μή καλέσης πρὸς τῶν θεῶν
ἐγὼ γὰρ ὑπὲρ αὐτοῦ δίκην δίδωμί σοι,
ἦν ἂν σὺ τάξης, καὶ χάριν προσείσομαι 142
ΦΙ ἐγὼ μὲν οὖν αὐτῷ διαλλαχθήσομαι
ἐκὼν ὁμολογῶ γὰρ πατάξαι καὶ βαλεῖν
ἀλλ' ἐλθὲ δευρί, πότερον ἐπιτρέπεις ἐμοὶ
ὅ τι χρή μ' ἀποτίσαντ' ἀργύριον τοῦ πράγματος,
εἶναι φίλον τὸ λοιπόν, ἢ σύ μοι φράσεις, 143
ΚΑ σὺ λέγε δικῶν γὰρ οὐ δέομ' οὐδὲ πραγμάτων
ΦΙ ἀνὴρ Συβαρίτης ἐξέπεσεν ἐξ ἄρματος,
καὶ πως κατεάγη τῆς κεφαλῆς μέγα σφόδρα
ἐτύγχανεν γὰρ οὐ τρίβων ὦν ἱππικῆς
κάπειτ' ἐπιστάς εἰπ' ἀνὴρ αὐτῷ φίλος 144
ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην
οὕτω δὲ καὶ σὺ παράτρεχ' εἰς τὰ Πιπτάλου
ΒΔ ὁμοιά σου καὶ ταῦτα τοῖς ἄλλοις τρόποις
ΚΑ ἀλλ' οὖν σὺ μέμνησ' αὐτὸς ἀπεκρίνατο
ΦΙ ἀκουε, μὴ φεῦγ' ἐν Συβάρει γυνή ποτε 145
κωτίεξ' ἔχουσιν
ΚΑ ταῦτ' ἐγὼ μαρτύρομαι.
ΦΙ οὐχῖνος οὖν ἔχων τιν' ἐπεμαρτύρατο
εἰθ' ἢ Συβαρίτης εἶπεν, εἰ ναὶ τὰν κόραν
τὴν μαρτυρίαν ταύτην ἐάσας ἐν τάχει
ἐπίδεσμον ἐπρίω, νοῦν ἂν εἶχες πλεῖονα. 146

* "The ὕβρεως γράφη was a very different matter from the βλάβη δίκη with which alone the baking-girl had threatened 540

THE WASPS, 1415-1440

BD See, here's another coming, as I live,
To summon you at least he has got his sompnour
COMPLAINANT O dear! O dear! Old man, I summon you
For outrage

BD Outrage ^a no, by the Gods, pray don't.
I'll make amends for everything he has done
(Ask what you will), and thank you kindly too

PH Nay, I'll make friends myself without compulsion
I quite admit the assault and battery
So tell me which you'll do, leave it to me
To name the compensation I must pay
To make us friends, or will you fix the sum?

CO Name it yourself I want no suits nor troubles

PH There was a man of Sybaris,^b do you know,
Thrown from his carriage, and he cracked his skull,
Quite badly too Fact was, he could not drive
There was a friend of his stood by, and said,
Let each man exercise the art he knows
So you, run off to Doctor Pittalus^c

BD Ay, this is like the rest of your behaviour

CO (To Bd) You, sir, yourself, remember what he says.

PH Stop, listen Once in Sybaris a girl
Fractured a jug

CO I call you, friend, to witness.

PH Just so the jug it called a friend to witness.

Then said the girl of Sybaris, *By'r Lady,*^d

If you would leave off calling friends to witness,

And buy a rivet, you would show more brains

him It was so to say a criminal indictment, and not a mere civil action and entailed a severe and speedy punishment" R

^b "P reverts to his son's alternative prescription in 1259 and tries the effect of a Sybaritic apologue" R

^c ^e Don't try litigation which you don't understand, but go to the famous doctor, Pittalus (*cf* A 1032)

^d ^e Persephone

ARISTOPHANES

- ΚΑ. ὕβριζ', ἕως ἂν τὴν δίκην ἄρχων καλῇ.
 ΒΔ οὐ τοι μὰ τὴν Δῆμητρ' ἔτ' ἐνταυθοὶ μενεῖς
 ἀλλ' ἀράμενος οἶσω σε
- ΦΙ. τί ποιεῖς,
 ΒΔ ὃ τι ποιῶ,
 εἶσω φέρω σ' ἐντεῦθεν εἰ δὲ μή, τάχα
 κλητῆρες ἐπιλείψουσι τοὺς καλουμένους 14
 ΦΙ Αἶσωπον οἱ Δελφοί ποτ'
 ΒΔ. ὀλίγον μοι μέλει.
 ΦΙ φιάλην ἐπητιῶντο κλέψαι τοῦ θεοῦ
 ὃ δ' ἔλεξεν αὐτοῖς, ὥς ὁ κἀνθαρός ποτε
 ΒΔ οἴμ' ὥς ἀπολῶ σ' αὐτοῖσι τοῖσι κἀνθάρους.
- ΧΟ. ζηλῶ γε τῆς εὐτυχίας [στρ 14]
 τὸν πρέσβυν, οἱ μετέστη
 ξηρῶν τρόπων καὶ βιοτῆς·
 ἕτερα δὲ νῦν ἀντιμαθῶν
 ἦθη, μετὰ τι πεσεῖται
 ἐπὶ τὸ τρυφερόν καὶ μαλακόν 14
 τάχα δ' ἂν ἴσως οὐκ ἐθέλοι
 τὸ γὰρ ἀποστῆναι χαλεπὸν
 φύσεος, ἣν ἔχει τις αἰεί
 καίτοι πολλοὶ ταῦτ' ἔπαθον
 ξυνόντες γνώμῃς ἐτέρων 14
 μετεβάλλοντο τοὺς τρόπους.
- πολλοῦ δ' ἐπαίνου παρ' ἐμοὶ [ἀντ.
 καὶ τοῖσιν εὖ φρονούσιν

THE WASPS, 1441-1463

CO Jeer, till the Magistrate call on my case.
 BD No, by Demeter, but you shan't stop here,
 I'll take and carry you—
 PH What now !
 BD What now ?
 Carry you in or soon there won't be sompnours
 Enough for all your summoning complainants
 PH The Delphians once charged Aesop—
 BD I don't care.
 PH With having filched a vessel of their God
 But Aesop up and told them that a beetle^a—
 BD Zounds ! but I'll finish you, beetles and all

CH^b I envy much his fortune
 As he changes from his dry
 Ungemal life and manners,
 Another path to try
 Now all to soft indulgence
 His eager soul will take,
 And yet perchance it will not,
 For, ah ! 'tis hard to break
 From all your lifelong habits,
 Yet some the change have made,
 With other minds consorting,
 By other counsels swayed.

With us and all good people
 Great praise Philocleon's son

as he was being led to execution, he told them this fable, the moral of which is that evil-doers will in the end pay

^b This ode in which the Chorus "felicitates B on the probable success of his experiment," after its demonstrable failure, seems "foreign to the original scheme of the Play." So too 1474 when Xanthias announces B's drunken behaviour "no one would gather that this is his second entrance on the self-same errand." See R. Introd. p. xiv and notes.

ARISTOPHANES

τυχῶν ἄπεισιν διὰ τὴν
 φιλοπατρίαν καὶ σοφίαν
 ὁ παῖς ὁ Φιλοκλέωνος
 οὐδενὶ γὰρ οὕτως ἀγανῶ
 ξυνεγενόμην, οὐδὲ τρόποις
 ἐπεμάνην, οὐδ' ἐξεχύθην
 τί γὰρ ἐκείνος ἀντιλέγων
 οὐ κρείττων ἦν, βουλομένος
 τὸν φύσαντα σεμνοτέροις
 κατακοσμήσαι πράγμασι,

ΕΑ. νῆ τὸν Διόνυσον, ἄπορά γ' ἡμῶν πράγματα
 δαίμων τις εἰσκεκύκληκεν εἰς τὴν οἰκίαν.
 ὁ γὰρ γέρων ὥς ἔπιε διὰ πολλοῦ χρόνου
 ἤκουσέ τ' αὐλοῦ, περὶ χαρῆς τῷ πράγματι
 ὀρχούμενος τῆς νυκτὸς οὐδὲν παύεται
 τάρχαϊ' ἐκείν' οἷς Θεσπὶς ἡγωνίζετο
 καὶ τοὺς τραγωδοὺς φησιν ἀποδείξειν κρόνους
 τοὺς νῦν, διορχησάμενος ὀλίγον ὕστερον

ΦΙ	τίς ἐπ' αὐλείοισι θύραις θάσσει,
ΕΑ	τουτὶ καὶ δὴ χωρεῖ τὸ κακόν
ΦΙ	κλῆθρα χαλάσθω τάδε καὶ δὴ γὰρ
	σχήματος ἀρχή
ΕΑ	μᾶλλον δέ γ' ἴσως μανίας ἀρχή
ΦΙ	πλευρὰν λυγίσαντος ὑπὸ ῥώμης,
	οἶον μυκτῆρ μυκάται καὶ
	σφόνδυλος ἀχεί
ΕΑ.	πῖθ' ἐλλέβορον
ΦΙ	πτήσσει Φρύνιχος ὥς τις ἀλέκτωρ,

* The ancient writers for the stage, Thespis, Phrynichus
 (1490 seq.) and Carcinus (1501 seq.), introduced much dancing,
 544

THE WASPS, 1464-1490

For filial love and genius
 In this affair has won
 Such sweet and gracious manners
 I never saw before,
 Nor ever with such fondness
 My doting heart gushed o'er
 Where proved he not the victor
 In all this wordy strife,
 Seeking to raise his father
 To higher paths of life ?

XA O Dionysus ! here's a pretty mess
 Into our house some power has whirlingigg'd
 Soon as the old man heard the pipe, and drank
 The long untasted wine, he grew so merry
 He won't stop dancing all the whole night through
 Those strange old dances such as Thespis taught , ^a
 And your new bards he'll prove old fools, he says,
 Dancing against them in the lists directly

PH Who sits, who waits at the entrance gates ?
 XA More and more is this evil advancing !
 PH Be the bolts undone, we have just begun ,
 Thus, this is the first evolution of dancing
 XA First evolution of madness, I think
 PH With the strong contortion the ribs twist round,
 And the nostril snorts, and the joints resound,
 And the tendons crack

XA O, hellebore drink ! ^b
 PH. Cocklike, Phrynichus crouches and cowers, ^c

and the old man remembers these dances Bentley's full discussion of this passage is quoted in R

^b Hellebore was a cure for madness

^c Bentley emended *πρήσσει το πλῆσσει*, but R notes that "a cock crouches and sidles down immediately before it delivers a blow", cf 1491.

ARISTOPHANES

- ΞΑ τάχα βαλλήσεις
 ΦΙ σκέλος οὐράνιον γ' ἐκλακτίζων
 πρωκτὸς χάσκει.
 ΞΑ κατὰ σαυτὸν ὄρα.
 ΦΙ νῦν γὰρ ἐν ἄρθροισι τοῖς ἡμετέροις
 στρέφεται χαλαρὰ κοτυληδῶν 11
 ΒΔ οὐκ εὖ μὰ Δί' οὐ δῆτ', ἀλλὰ μανικὰ πράγματα
 ΦΙ φέρε νυν ἀνείπω κἀνταγωνιστὰς καλῶ.
 εἴ τις τραγωδὸς φησιν ὀρχεῖσθαι καλῶς,
 ἐμοὶ διορχησόμενος ἐνθάδ' εἰσίστω
 φησὶν τις, ἧ οὐδεὶς,
 ΒΔ εἰς γ' ἐκείνοσιν ἄλλος 12
 ΦΙ τίς ὁ κακοδαίμων ἐστίν,
 ΒΔ υἱὸς Καρκίνου
 ὁ μέσαστος
 ΦΙ ἀλλ' οὗτός γε καταποθήσεται
 ἀπολῶ γὰρ αὐτὸν ἐμμελείᾳ κονδύλου
 ἐν τῷ ρυθμῷ γὰρ οὐδέν ἐστ'
 ΒΔ ἀλλ', ὥζυρέ,
 ἕτερος τραγωδὸς Καρκινίτης ἔρχεται, 13
 ἀδελφὸς αὐτοῦ
 ΦΙ νῆ Δί' ὠψώνηκ' ἄρα
 ΒΔ μὰ τὸν Δί' οὐδέν γ' ἄλλο πλὴν γε καρκίνους
 προσέρχεται γὰρ ἕτερος αὖ τῶν Καρκίνου
 ΦΙ τοῦτ' ἐγὼ ἦν τὸ προσέρπον, ὅξίς, ἧ φάλαγξ,
 ΒΔ ὁ πιννοτήρης οὗτός ἐστι, τοῦ γένους 14
 ὁ μικρότατος, ὃς τὴν τραγωδίαν ποιεῖ

* "P holds the lists as the champion of the older tragic dances. Three representatives of the modern school of tragic dancing now enter, one by one, to accept his challenge. They are the three deformed and stunted sons of Carcinus, the constant butts of Aristophanes for their preposterous dances". R.

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